A CONFESSION of Faith, made by common consent of diuers reformed Churches beyond the seas;

With an Exhortation to the Reformation of the church.

Perused and allowed, according to the Queenes maiesties iniunctions.

Imprinted at London by Henry Bynneman, for Lucas Harison.

BRITISH MUSEUM

Vnto the Christian Reader.

THE SVBTILL ſerpent, our deadly enimie Sathan, layeth manye ſnares to intangle mankynde, to vvythholde hym from commyng to the truth: but eſpecially tvvo, vvhich be of all other moſt perillous, vvilfull ignorance, and ſlaunderous reportes: vvherevvith if once man be enſnared, ſaye vvhat you liſt, do vvhat you pleaſe, he lyeth ſtill in his errours, and vvil not be remoued: for vvilfull ignorance ſo blindeth his eyes from reading, ſlanderers reports ſo ſtop his eares from hearing the truth, that not knovving the cleereneſſe of the lyght, he eſteemeth the darkneſſe of a cloudie night, as the brightneſſe of noone days, & giuing light credit to falſe rumors, beleeueth forged lies as vnfallible truthes. Thus many a chriſtian catcheth his bane: and no maruell. For vvhat diſeaſe is cured by increaſing the corrupt humors, vvherein

the ſickeneſſe feedeth? hovv is it poſſible that he ſhould be vvonne to the Goſpell, that vvittingly and vvilfully dothe blindefield him ſelfe, doth ſtubbernly refuſe to reade the truth, dothe frovvardly diſdayne to peruſe any other bookes than ſuche as nooſell him in his errors? VVhat good ſucceſſe, trovv you, is that Captaine like to haue that conſidereth his ovvn povver only, and is not deſirous to knovv his enimies ſtrength alſo? VVhat vviſe and truſtie lavvyer vvil harken to his clients tale alone, and vvould not gladly (if opottunitie vvere offered) ſcanne his aduerſaries vvritings alſo? If the Iudge vvill giue eare to the firſt accuſer, and beleeue all that he ſayth to be true, and either vvill not heare the defendant, or if he do, eſteemeth his vvordes as lies, hovv can he iudge aright? if thou vvander in Poperie as in darkneſſe, and vvilt not vvalke in the light of the Goſpel: if thy ſoul be poyſoned vvith venemous ſuperſtition, and vvilt not taſt the preſeruatiue of God his vvorde: if thou conſider Antichryſt his povver onely, and vvilt not vnderſtande Chryſt his might and puiſaunce: if thou defende thine errours as an euill cauſe, and

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vvilt not regarde thine aduerſaries profes to maynteyne his right: if thou vvilte credite the firſte doctrine that euer thou hardeſt, vvhiche is nothing els but mens Traditions, and vvilte not harken to any other truthe: no maruell if thou be blinde, if thy ſoule be poyſoned, if thou be conquered, if thou loſe thy cauſe, if thou iudge vvrongfully in vveightie matters of Faith and true Religion. Suche vvas the vviltull ignorance of the Idolatrous Ievves, vvho ſaide to Ieremie: The vvorde that thou haſte ſpoken to vs in the name of the Lorde, vve vvill not heare it of thee, but vve vvill doe vvhat ſoeuer things goeth out of our ovvne mouth, vve vvill burne incenſe to the Queene of heauen, vve vvill poure out drinke offerings vnto hir, as vve haue done, bothe vve and our fathers, our kinges and our Princes: for then had vve plentie of vitayles, and vvere vvell, and felte no euill: ſo, they that novv adayes vvil not heare the Preacher of God his vvord, that vvill do vvhat they liſte, that vvill offer to their Lady of heauen, that vvil ſenſe to their vvormeaten Images, that vvill do as theyr forefathers, their kings and princes haue done, boſting

that then they had plentie of all thinges, that then it vvas a mery vvorlde, that then they felt no euill, doo vvilfully, as it vvere, hydvvink themſelues from ſeing the truth. No maruell if Iehoiakim runne headlong into his deſtruction, vvhen he vvould not vouchesafe ſo muche as to giue Iehudie the hearyng, vvhyle he redde the boke of the Lorde, vvritten by Baruch, but cut it vvith a penknyfe, hurled it intoo the fire, and brente it to aſshes. Ahab vvas contente at the length to heare vvhat Michah vvoulde ſay, but eſteeming his vvoords as leaſings, and beleeuing his flattering falſe Prophets haſted to his miſerable ende. And as Michah then ſayd, that a ſpirit vvent out, and vvas a falſe ſpirit in the mouthes of all his Prophets, ſo in this oure age, not one but many ſpirites are broken loſe, and be falſe Spirites both in the mouthes, tongues, and hartes of our Romishe colprophetes. For hovve many lyes coyne they? hovv many ſlaunderous reportes forge they to deface the Goſpell and the true profeſſours therof? Do they not lay to our charge (as the Ievves dyd to Chriſte) that our doctrine is nevv lerning? that vve are Anabaptiſts,

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Pelagians, Libertines, deteſtable heretiks? that vvee contemne faſting, neglect praying, doo no almes deedes, diſpraiſe good vvoorkes, that vvee denie God his povver beleeue not his vvoordes, defye Chriſt his image, and are enimies to his Croſſe, that vvee falſifie the Scriptures, refuſe the doctours, deface the Councels, ſet at naughte Traditions, that vvee honour not the ſaintes, eſteeme not the mother of Chriſt, nor his bleſſed martirs: that vvee care not for the dead, that vvee make GOD the authour of ſynne, and manne as a ſtocke or a blocke, voyde of all goodneſſe: that vvee paſſe not for the Church, and rayle againſt the head thereof: that vvee abuſe the Sacraments: that vvee are rebels, and teache ſubiects to diſobey their Prince, inferiors to reſiſt their ſuperiours: that vve preache nothing but libertie, libertie? to be ſhort, that vve can not agree among our ſelues about the chiefeſt poyntes of our religion. Theſe and many ſuch lyke ſlaunderous reportes, haue lying ſpirites putte into the mouthes of the Romiſhe Cleargie, and theyr adherentes, vvhyche yf thou credit to be as true as the Goſpel, it vvill be

long before thou beleeue the truth of the Gospell.

But yf thou wylt vouchsafe good christian Reader, diligentely to peruse in the feare of the Lorde, this little treatise, not condemnyng it before thou reade it, nor wresting euery worde to an euil sense, but with indifferencie ponder eche thing, and iudge vprightely: then, then, I hope that God wyll open thine eyes, and giue thee grace to se and to acknowledge his truth, will enriche thee with wisedome, to discerne the spirite of truth, from the spirit of errour, light from darkenesse, Christ from Antichriste.

To those slaunderous reportes I neede not to aunswer particularly, bycause they be confuted by this woorke it selfe, as by reading thou mayst vnderstande. But two pointes, I can not omitte vntouched, whiche are often vrged and neuer proued: that we falsifie the scriptures, and agree not among our selues, in the weightiest matters of religion. Touching the first, we gather the true meaning of the Scriptures by the circumstances of the Text, by reconciling it with other places of Gods word,

Expounding of scripture.

to the confirmation of the truthe, and not the eſtablishing of oure owne deuiſes, as ſome wreſt them and rack them, to mainteyne their fonde fantaſies, inuented of their foolish braynes. We alledge not the ſaying of Chriſte to Peter, *Ego orauí pro te. &c.* I haue prayed for thee, that thy faith fayle not, to proue that the pope can not erre: Nor, *Nemo accendit candelã, & ponit eam ſub modio:* No man lighteth a candell, and hideth it vnder a bushel, to shew that candels shoulde be ſet at noone dayes on the aultar: nor, *Lumen ad reuelationem gentium,* a lyght to lighten the Gentils, for carrying of candels on Candelmas day: nor *Deus creauit hominem ad imaginem ſui,* God created man according to his owne image, for erectyng of images in Churches: nor Abrahams circumciſing, for ſole and chaſt lyfe: nor *Omnia munda mundis:* nor, *Qui in carne ſunt Deo placere non poſſunt,* All things are cleane to the cleane, they that are in the flesh cannot pleaſe god, to proue that prieſts may not marry: Nor *Niſi abundauerit iuſtitia veſtra plus quam ſcribarum & phariſæorum, non intrabitis in regnum cælorum,* Except your righteouſneſſe exceede

Raking of ſcripture.

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the rightuouſneſſe of the Scribes & phariſeis, ye shal not enter into the kingdom of heauen, to declare that a bishop muſt haue more garmentes at his Maſſe, than Aaron had at his ſacrifice. After ſuch a phantaſticall childish ſort, vve violently vvreſt not the holy Scriptures to that ſenſe vvhich the holy Ghoſt neuer meant. Novv touching our diſagreement among our ſelues in the vveightieſt matters of Religion. Surely, if vve agree no better than Papiſtes do, then vver vve at a great iarre: vvherfore I counſell them to plucke the beame out of their ovvn eyes, and then indeuer to remoue the mote from their brothers ſight: be they ſo blind that they ſee not the ciuill vvarre betvvixt themſelues: and that for the chiefeſt articles of their religion? Is not the popes ſupremacie a principall point of their doctrin? And neuer heard they that pope Clement denieth that it is laufull for a bishop to beare both ſvvords, ſaying, If thou vvilt haue both, thou shalt diſceiue thy ſelf, and thoſe that heare thee? Contraryvviſe, that Pope Boniface the. viij. vvas in a ſolemne day decked in his Pōtificalibus, and caried about Rome on mens shoulders (the great lub-

Diſagreing in religion.

Papiſtes diſagree aboute Supremacie.

lubberly baby vvoulde not goe alone, but muſt be born) the next day glittering in his imperiall roabes, hee mounted on his muſe (an vncomly ſight to behold an aſſe riding vpon a mule) and commaunding a naked ſvvorde to be borne before him, he himſelf crying vvith a loude voice. *Ecce duo gladij hic*, behold here are tvvo ſvvords: boaſting himſelfe to be lord of the vvhole vvorlde) (much like to ſatans brag) both cõcerning temporal and ſpiritual matters. Pope Pelagius affirmed, that the ſupremacy of the bishop of Rome, vvas ordeined neither of mẽ nor of councell, but by Chriſt his ovvn appointmẽt. Pope Iohn the. 3. his next ſucceſſour vtterly denied it. Pope Gregory the firſt called him the forerũner of Antichriſt that vvould bee named Vniuerſall bishop. Pope Boniface the. 3. vvoulde be ſo called, mauger the teeth of his clergie, and obtained that proude title by the miſcheuous ayd of the impious Emperonr Phocas that trayterous murtherer, and murthering traitour. Pope Leo the third acknovvledged it to be the Emperoure his right, to electe and confirme, vvhom he liſt to be bishop of Rome. Pope Adrian the third forbade the

the people to wayte for the Emperoures pleaſure therin, denying that hee had any thyng to doo in ſuche matters. Beholde theſe Popes agree for their headship lyke cattes and dogs.

Papiſts diſagree about images.

Y Is not erecting of images a principall poincte of Popishe diuinitie? howe happened it then, that the Greeke church, and the Latine Churche fell at ſuch variance aboute them, that where as before they agreed frendly in other matters, & were vnited as one Churche for images they were ſeparated, and neuer ſithens ioyned agayn? Howe well agreeth pope Gregory the firſt who would in no wiſe haue images to be worshipped, or kneeled vnto, with Pope Gregorie the third, who decreed that they shold be worshipped and had in greter reuerence than euer they were before, and that whoſoeuer were of a contrary opinion, should be condemned as an heretike?

Diſagremẽt about tranſubſtantiatiõ

X Is not tranſubſtantiation a chiefe, a principall and moſte neceſſarie article of popishe diuinitie? howe chaunced it then, that not long after the reigne of Carolus the great, 840. yeares after Chriſte hys incarnation, there beganne ſuch maruellous greate

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contention about it, and the beſt learned could not agree in the matter, as the vvritings and doings of Bartram, Iohn Scot, Paſchaſius, Lantfrank, & diuers other vvitneſſe? Lantfrank confeſſed, that the earthly ſubſtance of bread is turned into the eſſence or ſubſtance of the Lord his body, ſo that it may truly be ſayde, that vve receiue both the ſelf ſame true body, vvhich Chriſt toke of the virgin Mary, and that vve receiue not the ſelf ſame body? Many of our late Tranſubſtantiatours affirme, that the ſubſtãce of bread vanisheth avvay, and the ſubſtance of Chriſte his body commeth in place thereof. Maſter Harding biddeth vs bevvare, that vve thinke not that the body of Chriſte is made of bread, as of a matter, but ſayeth that vvhere bread vvas before, after Conſecration there is the very body of Chriſte, this good counſel he giueth, leaſt vvee ſhould miſconſter his Auguſtine, vvho, (as he ſayeth, albeit vve cannot reade it in him) vvriteth that the body and bloud of Chriſte, is made of the ſubſtance of bread and vvyne. The Councell called Concilium Vercellenſe allovved and confirmed the opinion of the ſayde Lantfranke Article. 12. Diu. 7.

franke: the Councel holden at Antegane, and an other at Turone, condemned that Vercellenſe Concilium. Pope Innocentius 3. in his Laterane Synode added to the xij. articles of our Chriſtē Faith, Tranſubſtantiation, as the 13. article, vvheras diuers other papiſtes thinke not that vve are boūd to beleue it in pain of damnation, or as the Articles of our belefe. Some ſay, that the true and naturall hody of Chriſt is in the Sacrament, but not naturally and ſenſibly, ſome other, that it is there naturally and ſenſibly, as it is euident by Berengarius his recantation, that Pope Nicolas, and the moſt part of the Clergie preſent at the ſecond coūcel aſſembled at Rome then vver perſuaded. A late vvriter not ſo vviſe as har die, shooting his crooked bolte, ouershoteth his fellovves and himſelf after a ſtrāge ſort, ſaying, that Chriſt his body is preſent in the Sacrament, (not as a Creature, nor as a Creator) but after a maner as a thing betvveene both, not after a groſſe and carnall manner, but ſpiritually, and ſupernaturally, and yet ſubſtantially, not by locall, but by ſubſtantiall preſence. &c. And to mende the matter, hee inferreth at the laſt,

laſt, but in ſuche a manner, as God only knovveth. VVel fare a good help at a dead lift, diſputing of Chriſtes preſence in the Sacramẽt, and telling hovv he is there, and hovve he is not there, concludeth that hee can not tell hovv he is there, for God only knovveth & not he: but blindly I leue this blinde guide and ignorant doctoure, ſtumbling ignorantly in darkneſſe, and teching in ignorance he ſeeth not vvhat.

It is a vvorld to behold, hovv shamefully they diſagree about *Hoc eſt corpus meum*, This is my body: ſome ſay, they be not the vvoordes of Conſecration, but that Chriſt dyd conſecrate, vvhen hee bleſſed: moſte parte denie, that ſome ſaye by the vvorde *Hoc*, this is meant, Bread and not his body: ſome his body and not breade: ſome neyther breade nor his bodie, but *Indiuiduum vagum*, *Indiuiduum in genere*, *Indiuiduum entis*, *Indiuiduum inſignitum*, *Indiuiduum individui*, and I knovv not vvhat phantaſticall vnknovven, vncertaine, vnſenſible thynge. Vouchesafe, good gentle Reader, to peruſe the aunſvveare of the godly, learned, and precious Ievvel and reuerende father in Chriſte, B. of Sarum,

Diſagreemẽt aboute the woordes of cõſecration.

Artiel. 24. to M. Hardings *Indiuiduum vagum*, and thou shalt finde seuen or eyght sundry opinions or exposittions aboute these vvordes of consecration, *Hoc est corpus meum*, this is my bodye: vvhiche argueth eyther their blynde ignorance, or their obstinate maliciousnesse. Thus all men may se hovve they dissent in trãsubstantiation, one of the articles of their beleefe. I neede not to declare the vehemencie of pope Gelasius to haue the Sacrament ministred in both kindes: affirming that he, vvhiche deuided the Euchariste, and vvhen hee taketh the one part, absteineth from the other, doth vvickedly, and committeth sacriledge. For you knovve that Pope Innocentius thoughte it no sacrilege, but high seruice to God, to commaund that the cup should not be ministred to the laye people. It vvere to long to shevv hovv pitifully thei dissent, & hovv vnconstantly they answere, vvhen they be vrged vvith absurdities, vvhich necessaryly folovveth their transubstantiation.

The Sacramẽt in both kindes.

Disagreemẽt aboute the Masse.

It vvere to tedious to trouble your good eares vvith the iarring discord of pope Leo vvho held it vnlaufull to say any more than one Masse in one churche, in one day: and

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and our later Popes, vvho defende it to be meritorious to ſay a Trentall of Maſſes, in one forenoone, in one place, vvhere as in deede one halfe Maſſe vvere too many. It vvere booteleſſe to put you in remẽbrance that you ſhall fynde very fevve, or none, but miſlyke ſome poynte or other of popiſhe inuentions: ſome the Latine ſeruice, ſome prayer to Saincts, ſome the Popes ſupremacie, ſome Purgatorie, ſome Iuſtification by vvoorkes, ſome minyſtring in one kynde, ſome ſole receauing, ſome creping and offeryng to Images, ſome the makyng the picture of God the father, and the moſte parte Pylgremage, Pardons, reliques, vvith ſuche lyke trumperie: hovvbeit they vvyll openly defende the doctrine of the Romiſhe churche, and boldly talke theyr pleaſure agaynſt the reprouers thereof. Hereby thou mayſte perceyue, good Chriſtian reader, vvhat credite shoulde be giuen to them, vvho vvould accuſe vs of diſcorde, vvhen they themſelues agree not among them ſelues, but vvith shame enough, bee at great variance for their princely Supremacie, for the free election, ſure confirmation, and abſolute

iurisdiction of their holy father the Pope, for the glorious erecting of their vvodden images, for their marueilous miracle of their ſtrange tranſubſtantiation, for the vnnaturall preſence of Chriſts body in their hoſte, for the coniuring vvords of their diuine Conſecration, for the ſacrilege robbing of the lay people of the cuppe, for to often ſaying of their idolatrous Maſſe, for the greateſt myſteries, higheſt poyntes, ſtrongeſt keys, and chiefeſt articles of their opinions. *Turpe eſt doctori, cum culpa redarguit ipſum.* It is a foule fault to rebuke an other for that, vvherin thou thy ſelfe moſt offendeſt. If they anſvvere that the truth of their doctrine is one, albeit in ſome points, a fevv diſſent, and ſauour a little of errours, and ſo aſcribe the blame to men, and not to Religion, it might pleaſe them to alleage the ſame excuſe for our defence. For, as here in this confeſſion they maye reade, the Articles of our doctrine diſſent not one from the other. If then any comming out of Egipt, deſire to vvorship God in the forme of a Calfe, as the Egiptians did: or being lately vveaned from the breſt of Gentilitie, long to lappe ſome ſovvre vvhigge

vvhigge of Paganiſme: or beeing turned from Iudaiſme, delight in ſundry of Aarons gorgious ceremonies: or beeing conuerted frō Papiſtrie ſmel fulſomely, ſauor rankely, yea ſtinke filthily of ſome doong of Poperie, blame the men, and not the truth. For vvine is not to be diſprayſed, bicauſe dronkardes diſtemper themſelues therevvith: nòr meate to be refuſed, for that gluttons ſurfaite thereby. The vndoubted veritie of God his vvorde is pleaſant meat, and comfortable drinke to that Chriſtian ſoule, vvhich doth hunger and thirſt after righteouſneſſe, albeit the queaſie ſtomacks of the vngodly can not brooke it, or the infirmitie of vveaklings, vvil not keepe al, but caſt vp ſome, that it receiueth. As for vs, it may plainly be perceaued by this little treatiſe, that vve diſſent not in any Article of our beleſe: in any matter of ſaluation or damnation: but rather in ceremonies, in trifeling and indifferent things, yea and in ſuch ſort, that notvvithſtanding vve al conſent in this, that they may be altered, remoued, and quite abolished vvithout any great hinderaunce to Chryſt his Church.

Thus haue I giuen thee vvarning good

Chriſtian reader, of tvvo daungerous ſnares: vvylfull Ignoraunce, and ſlaunderous reportes, vvherevvith thy craftie enimie Satan vvoulde intangle thee, and vvithhold thee from commyng to the truthe. Novve then it reſteth, that thou vvilfully doo not blyndfelde thyne eyes, from beholdyng the cleere lyght of the Goſpell, leaſt vvittingly thou ſtumble into perillous ginnes, nor lightly open thine eares to beleue forged ſlaunders, leaſt thou be faſt tyed vvith the ſtrong cheynes of diuellysh illuſions, but that thou vvillyngly marke the proofes on bothe ſydes, and indifferentelye heare, vvhat vvee teache, and ſo vprightly iudge our cauſe: vvhich thing that euen the ſimpleſt might the better doo, I haue done myne indeuoure faythefully to tranſlate out of Latine into Engliſhe the confeſsion of the chriſten faith, compiled by the generall conſent of ſundry chriſtian churches, as by the title thou mayſte vnderſtande. I liſte not at large to commende their godly zeale, vvho vvoulde not couetouſly hoord vp from their poore brethren ſo great a treaſure, but liberally deuide it emong them to the enriching of their ſoules

vvith

vvith heuenly riches, for ſo they might loſe the chiefeſt part of their deſerued praiſe, by the foly of a ſlender commender. Neither mynde I to extoll the vvorthineſſe of their vvorke: for pure golde compared vvith ruſtie braſſe preferreth it ſelfe, and nedeth no praiſer. This only I affirme, that by reading this booke, the lerned may refreſh his memorie, vvith profitable repeatyng of that he hath bene taught, the vnskilful may lern that he neuer knevve, the faithfull may bee confirmed in the truth, the infidell reclaymed from his errour, the parent, the child, the mayſter, the ſeruaunt, the prince, the ſubiect, inſtructed to ſerue God, ſo labour in his vocation to fulfill his duetie, ſo that muche profite may enſue to all, except any man being blinded vvith the darke myſt of ſuperſtition and idolatrie, diſdayne to rede the truthe, vvhome iuſtly vvee may accuſe of vvylfull ignoraunce: or elſe being vvedded to his levvde phantaſye, condemneth before he readeth, vvho declareth himſelfe tobe of a malicious frovvardneſſe, ſtubbornely bente agaynſte Chriſte and his vvorde. God (if it be thy vvill) conuert all ſuche from theyr ſinfull vvayes: God giue

them the ſpirite of vviſdome, to conſider, that it is hard for them to kicke ageinſt the pricke: God ſoften their ſtonie harts, leaſt the preaching of thy Goſpell be to them, *Odor mortis in mortem*, a ſauour of death vnto death and eternall damnation. God indue vs all vvith his heauenly grace, not only to hear and read this vnfallible truth, but to beleue it alſo: that beleeuing it, vve may openly profeſſe it, and openly profeſſing it, may conſtantly continue therein, may leade our liues accordinglye, to the profite of our countrie, the edifying of thy Church, the defacing of Hipocriſie, the roting vp of iniquitie, the eſtabliſhing of thy vvorde, the aduauncing of thine honour and our ſoules ſaluation: Graunt this O mercifull Father, for thy deere ſonne Ieſus Chryſte his ſake, to vvhom vvith thee and the holy ghoſt be prayſe and glory for euer and euer.

Amen.

FINIS. q. I. O.

To the moste renoumed Prince, Lewes of Burbon, Prince of Condey. &c. and other famous & noble Dukes, Marqueses, Earles, Barons and Lords of the Nobilitie, that embrace the true Gospell of Chryst in the Realme of Fraunce.

Theodorus Beza Vizelius a Minister of the church of Geneua, wisheth grace and peace, frō God the father, and our Lord Iesus Chryst.

*Presente vnto thee moste re-*nouned Prince, and to the residue of you that are made noble by the true knowledge of chryst, through the mercy of our moste mercifull and heauenly father, the bookes of the new Testament: which wer translated into Latin by me, a fewe yeres by passed, & are nowe ageine perused by me, with as gret fidelitie & diligēce as I could possible, and set forth with certain breefe summaries of the doctrine therein comprehended, a present vnto the Churches

What is true Nobilitie.

of God (of whome you are the tutors, fosters and nourishing fathers by the decree of the most christian king) would to God so profitable, as I trust vnto you it shall be pleasant & acceptable. For why should not I promise my selfe this of you, who haue so stoutely and constantly declared before the whole world that you are not ashamed of the Gospell of Christ: and to whom (I woulde knowe) rather than to you (which doo not onely approue and allow the doctrine here taught, but set it at libertie, and restore it) shoulde I dedicate these my poore trauayls? But what neede we these trauailes thal some say? Behold therefore I will recite the reasons more at large that haue moued me hereunto.

The noble are the nourishers of the church.

Those men are altogither intollerable and in no case to be suffered, who for the desire of noueltie, do condemne antiquitie, like as also those are worthy greate reproch, which can finde fault in nothing but in that which is olde and auncient. For I praye you, were they not all once newe which now are old and auncient? And this can not be denied of any that wil confesse the truth without contention, that euer-

Antiquitie maye not bee condemned only for desire of noueltie.

more

more in all worlds there were some, that eyther of ignorance, or of set purpose, did darken and obscure the manifest truth of God. And also this is euident (though God did neuer so seuerely punish the infidelitie of the worlde, that he did leaue his churche vtterly destitute of the true knowledge of his worde) yet that there was not alwais the like mesure of knowledge, no not in those things that are the chief points of our religion. So that some moste false and daungerous errours are very auncient, insomuch that Paule himself of old time did write vnto the Thessalonians, saying: Nowe the misterie of iniquitie is alredy in working. And John said, that euen then were many Antichristes in the worlde. Howbeit no man can easyly finde sure and certaine remedies for these euils and diseases, saue only that knoweth the right & true causes of them, the which causes in deede are many, but they flow al as it were forth of one fountaine: that is, bicause that men turn from the word of God, from the worde I say, that is contained in the bokes of the Prophets and the Apostles, vnto their owne

Errours are olde.

Antichrist is olde.

The want of the worde is the cause of all errour.

dreames and inuentions. For that light being once taken away (the whiche who so doth not see to be the only and singuler light, seeth nothing at al) what can folow, but that like blinde men, they shoulde grope in darknesse? Neither are they in any wise to be heard, that are of a contrarie opinion. For what say they, do not the Heretikes pretend the word of God? therefore stande we in nede of some one rule wherby the false interpretation of the word which sometime is ambiguous and doubtfull, may be discerned from the true: but what rule shall this be?

What rule will serue.

One sort do here obtrude vnto vs, that their most vaine name of Catholike or vniuersall, which at al times and in euery place, and with all men hath bene receyued. Of whom if thou go further to aske the question, what is so catholike: there of necessitie they must sticke fast in ỹ myre, when the demaunde is made of the most part, of the matters ỹ are in controuersie.

Catholike.

Another sort set before them selues the Councels and olde Canons: to whom they geue glorious titles, as though therby the concorde of the Churche might be

Coũcels and Canons.

reco-

nered, but all in vayne: for I do thinke that no man is now so ignorant, but that he doth know, that many Synodes and Councels (I do speake of them that are not openly condemned) haue decreed ruē in things concerning doctrine, not onely darkly but also vnlearnedly. Wherefore oftentimes the Prouincials haue bene corrected by the General, and yet the prouincial hath sometimes iudged more vprightly than the Generall. And that the truth was so, euery one may easely perceiue, that can compare Gangrensis Coūcell with many that they call Generall. I passe ouer that thing which the very Historie of those times doth most manifestly proue, that in those which we may cal the best times (if they be compared with the latter) there was partly such ambition of the Bishoppes, partlye such a vayne babbling ignorance, and of many of them such an open and desperate malice, that very blinde men may easily see that Satan was the president of these assemblies. What now then if we do set before vs the Councels assembled for a rule, since that time that most manifest tyran-

Gangrensis Synode taught more purely of the Sacraments. &c.

Sathan hath ben the president of some Councels.

tyrannie hath oppressed the church, suche as that late councell of Trent was? Yea, what if those best and most approued coũcels determine nothing of any of the chief pointes of Religion, vnlesse it be of one poynt or twaine? Agayn, what if some be corrupted, their Epistles falsified, theyr decrees fayned, and forged Canons an infinite numbre cropen into place? That fraude and crafte of Boniface then bishop of *Rome*, whiche was perceyued in the time of Augustin, in the *Aphrican* councel is not vnknown: the which yet a certain foolishe and moste wicked Apostata, whose impudencie also is well knowne, went aboute of late to excuse before thee (most noble Prince.) To conclude, what haue not these wicked men attempted? and what durst they not take in hande in these countreys, in the which things wer laufull that they lusted? Thus much then for the Councels.

Pope Boniface did falsifie the Nicen councell.

Others doe flee vnto the writings of those that they call the auncient and Catholike Fathers, but of so great a number of those, whõ I pray you shall we choose? for we haue but fewe very auncient (that is to

Those that call moste for the Fathers wyll not allow the Fathers in all things.

is to say vnto the time of Constantine) among whome the Latines vndoubtedly were the chief: yet are they such as they that haue the Fathers in most reuerence, will not altogither agree vnto, without many exceptions.

Then Arius first occupied the age that folowed, vnto the manifest fal of the Romaine Empire: and after him Macedonius, denying the holy spirite to be God, and therfore was called Pneumatomacos. But chiefely Nestorius & Eutyches in the East, vnto whom the principal and most excellent wittes did answere and oppose themselues: neither was there any age that had more plentie of learned bishops. The sect of the Pelagians did occupie the west, whose dregs to this day do still destroy the Church. Here now I require that without the iniurie of any, I maye vtter the matter as it is. Therfore I demaund this question: which one chiefly, or whom of all these Fathers, they will haue for the iudges and deciders of these controuersies that are at this daye amongest vs? First of all, they themselues (as becommeth them wel) refuse this authoritie;

Which of the fathers shall iudge these controuersies

The fathers wil haue the woorde of God iudge.

ritie: for they crye with one voyce, that they do bring that, which the Lorde hath taught: and that they will haue their doctrine no farther mainteined than it is proued by the word of God written. The sayings of Cyprian, Augustine, and Chrysostome, chiefly of all others are euident in this poynt: wherby they call vs to the only holy Scripture. I will saye a little more also by the licēce of them, that haue studied their writings. Euen at that time in *Grecia*, did Satan lay the first foundations of the inuocation of the dead: the which errour the Bishops of most reputation did not only not resist, neither yet other godly and learned men (saue for suche faultes) but were occupied to sette forth their eloquence altogither in writing of their prayses. Others of lesse learning, busied thēselues wholly in certaine vayne studies, which that nation of the Grekes was alwayes ouermuche geuen vnto: as to the building of glorious temples, for the honoring of the memories of the Martyrs, and to the heaping togither of ceremonies. Another sort partly of ignorance, partly of couetousnesse and ambition,

The learned fathers permitted foule errours.

bition, and in the ende of a manifest wickednesse, did not only not repress those open superstitions, as they did grow, but altogither did nourish them. Howbeit in that time, three euilles did principally reigne: first, that they that had ben brought vp in Philosophie, did not remember that most graue & Apostolicall sentence: Take you heede, least any do spoyle you through Philosophie. For besides ỳ they had many vayne speculations, as in the applying to the angels the imaginations of Plato, concerning the intelligẽces and spirits (the which errour seemeth to haue continued frõ the apostles time, who cõdemneth plainly the superstition about the Angels) they did manifestly waste the word of God vnto those lessons, that they had lerned of the Philosophers. Hereof sprang the opinions, of the power & free will of mã, which are altogither Aristotelicall, wherwith at this day the church of God is shaken, and had ben troden down long ago, had not Augustine (prouoked by Pelagius) set him selfe ageynst it: yet to passe manye other thinges (whiche I would gladly to be couered as the faults

Three euils in the dayes of those Fathers.

Philosophical diuinitie.

Platoes superstitious dreames.

Aristotles diuinitie.

of

of the Fathers) he himselfe also sometymes bearyng to high a sayle, rusheth vpon the rockes of humane Philosophie. Yet was there an other euil the worst of all, that like as with a deadly disease, all mens mindes were infected, with a marueilous desire to turne and transfourme all the Scriptures into allegories: in the inuention wherof, euery man thought euery thing in this poynt to be lawfull to himselfe. Origene surely seemeth to haue giuen occasyon to bothe those euils, of folowyng the Philosophers, and also of the allegories: whiche was the moste impure writer (as I do take him) that euer did write vpon the Scriptures: whome though many (as he well deserued) dyd abhorre, yet some of the other syde, had him in great admiration, bycause he was very excellent in the knowledge of the languages artes and sciences: and some did pursue hym rather of enuie than of vpright iudgement. But this euill dyd not stay in the east, but spread thorough *Affrike, Italy, Fraunce,* and *Spayne:* so that all the Scripture was transformed into perpetuall allegories. In the meane sea-

The thirde euill of Allegories.

Origen.

son

son Pelagius & Donatus did arise, against whom God set vp Augustine, and caused the cheefe poynts of Christian Religion (as of the prouidence and Predestination, of free will, of faith, and of Justification by free grace, which were almost oppressed by the Philosophicall gloses of the *Gretian* Bishops) to be knowen and published: & yet notwithstanding at the same time (which is wonderful) prayer to the dead did grow into vse, and also that foolish opinion of single life: the which shamefull errours Hierome is not ashamed to defende. And the multitude of Ceremonies did encrease, as Augustine complayneth to Ianuarius: and many did honour the Monkes as they had ben Angels, especially in *Egipt* and *Syria*, the most superstitious of all nations: and then began prayers to be made for the dead: and the question of Plato of the fire of Purgatorie did then arise, the which yet was not generally receiued in the Church, as the writings of Augustine do manifestly declare. Wherfore to returne to the matter, whom of so great a multitude shall we especially chose for iudges?

Augustine.

Hierome.

Plato his purgatorie.

if we will heare that Apostata of whom I haue spoken, we must chose them that liued about the time of Theodosius the great. And surely I graunt that ther was at that time very learned Bishops, but yet dare I affirme this thing (the whiche I do protest that I do not speake for the reproche of anye) that scarcely anye of them can be named which doth not both dissent from him selfe, and from others in many things, and those of no smal importance. And if peraduenture that Apostata (that I did speake of) shall denie it, then let me be touted a lyer, onlesse I do playnly proue it. But here I know what exception he will make: at the least by these writers saith he, it shal appere what was the forme and outwarde face of the catholike Churche. As though this were the chiefe poynte of our controuersie, and not rather of the doctrine it selfe: or as though at al times, al rites & ceremonies are to be receiued without exception, which the apostolike Church it selfe hath vsed either as profitable or necessarie for their times: and as though they were not playne fooles which when the foundatiõs

The doctors dissent one from an other.

What neede we seeke for formalitie?

Buyld thy house before thou paint it

of

of the houses were all fallen down, would be so carefull for building vp the rose? And what neede many words? I suppose that many of you (most excellent & noble Lords) haue in your remembrance how when we did treat of this matter at *Poissy* (where we had rather a trifling skirmish & alteration than a serious and earnest disputation) we did thus conclude in few words: that the way & meane to finish the troubles and controuersies, whiche some froward Newtrals & halfefared men (to name them no worse) do so importunately craue, was first of all, that we should dispute and agree by the word of God, of the doctrine it selfe, & of faith, the which being once established, then should we agree much more easely about the Ceremoniall matters: of the which we would reiect some as vaine & foolishe, some as superstitious, either by theselues or by circumstances, some as altogether wicked, and some finally we would willingly admit: which could be proued eyther profitable or necessarie. What then do these men require any more? assuredly most noble Prince, they seeke this one

Agree of the doctrine, the talke of the comely ceremonies.

Manye that seeme qualifiers of these controuersies seeke to spoyle the flocke still without checke.

thing, that they may bring into hatred the faythfull Ministers of God, as men seditious, ambitious, and louers of changes, such as would haue al things newe, that they them selues may still spoyle, & destroy the poore flocke of Christ without controlment. For they are like those without doubt of whom the Lord speaketh: that they neither will enter into the kingdome of heauen themselues nor suffer others to enter in. They are the most perilous men vndoubtedly, that are suffred to liue this day vnder the sunne: more dangerous by muche, than the open enimies of the Gospel, and therfore ought you principally, that are the patrones and defenders of the Churches of God, (by the most Christian kings decree (to auoyde suche men, and beware of them: who partly for their bellies sake, partly for lucre, partly for enuy & malice, partly for fauour of them whom they flatter lye in wait to trap you. But I se that I haue been somewhat long in confuting this opinio: therfore I do returne to the matter. For what shall we say or do to those, which imagine that the publike errours

Who are the most perilous enemies.

Publik error can not be

must

must be followed for the rule of religione which set the bare names of fathers and custome agaynst all reasons and proues: which finally do sticke onely to that one Church, which no lesse foolishly than falsly they call the Catholike Romish churche (that is to say an vniuersal particular Church:) surely I do think that we must let them alone, least we should seeme to labour to cure madnes with reason. But now if none of these that we haue spoken of, may sitte as Iudges in this cause, but rather must be iudged of others, in what court then shall this great controuersie be pleaded: Verily before the iudgement seate of God onely. Then will they say, let him be called downe frō his heauenly palace. Nay why do they not drawe him forth of these their Chauncels and holy corners: forsoth bicause we stande in no neede of a dumbe God, that can do nothing but keepe silence, suche one as their crusted God is in the wafer cake: but of that good God that speaketh clearly and playnly vnto vs. And I pray you where shall we finde him: no where doubtles saue in the writings of those

the rule of Religion.

The papists calling one church vniuersal, ioyne together cōtraries.

God is the Iudge.

Where shal we finde him.

Not in the Boxe.

But in the scriptures.

men of God, who (as Peter witnesseth) haue ben stirred vp by the holy ghoste to speak vnto vs: of those I say vpon whose doctrine as vpon the foundation, the apostle cryeth that the Church is builded, euen vpon the bookes of the Apostles and the Prophetes, which are conteyned vnder the name of the olde and new Testament. But say they, the doubte standeth of the interpretation of this worde which we say must be sought at the church. But first of all wee muste agree whiche is the Church: for the synagoge of Satan also doth abuse that faire and beautiful name of the church. And how canst thou iudge this same thyng but by the kinde of the doctrine? And how canst thou put a difference betwirte the true doctrine and the false, but by the holy scriptures? As for that succession wherin some set all their succour, it hath ceased long ago to haue any force or valure, seeing this is moste certaine, that the most ignorant and wicked men haue ben the successors for many yeares vnto the good and learned Bishops: and that there doth appere no step or token of any lawfull vocation in the churches

Obiection.

Answere.

The worde is iudge of the churche.

Succession of doctrine, not of persons requisite.

churches now for a long season. Further more we do require a succession of doctrine, not of the persons, euen of the prophetical and apostolicall doctrine, so that of necessitie we must runne again to the bookes of the Prophets and the Apostles, for the proofe of the true succession.

The bare visor of traditions serueth not.

As for the name of Traditions, the which some also that feare nothing more than the trial of ỹ scripture, do hold forth as the terrible face of Gorgon, what is it else I pray you, but a bare visar? for if it be vnderstãd of ỹ doctrine, seing we haue the worde written, what nede we any thing vnwritten? for surely this vnwritten is more vncertain than that written, and no man may seeke a proofe at the vncertaintie of that which is certain. Howbeit here I do see that many things may be obiected againste vs. For firste of all they will say, that they vnderstande by the name of tradition, not that whiche was not written by no man at all, and only deliuered from hande to hande, but that which though it be not cõprehended in those holy bookes which men cal canonicall, yet may be proued by some other

An obiectiõ

worthie writers: so that though at the first it was vnwritten, yet may now worthily be called written: and suche they call the traditions of the Apostles. Moreouer they wil also alledge that they vnderstande by this name Traditions, certaine plaine & manyfest explications of the Christian sayth, which were receiued in the olde Church, as of Christ, how he is of the same substance with the Father: and of the vnitting of their two natures, and suche like: for these men vse to chose forth such things as are certaine and most plausible. Now though I suppose that I haue sufficiently answered vnto these things heretofore, when I did speake of the councels and of the writings of the Fathers: yet haue I more to answere. For first of al, they themselues will graunt that all such Traditions are not to be receiued without exception. What rule then shall we keepe herein? Ageine if we depende of mens writings and authoritie, when the question peraduenture is of the rites and ordinaunces, howe many things shall we finde not only diuers one from another, but cleane

The answer.

Mens writings cannot be iudges.

contrarie: when that controuersie of kee-
ping the feast of Pasche or Easter was in
the Church of most auncient time, which
proued and tried moste manifestly the
payne iangling, the ambition, the igno-
raunce, and the frowardnesse of the most
parte of the Bishops of the whole worlde;
so that the whole worlde was shaken to-
gether, none otherwise than if the con-
trouersie had ben of the whole substance
of our faith: and both parties do alledge
the traditions of the apostles: what came
to passe at the length, but that both par-
ties hauing on their side (as they said) the
Apostles, the strife was more stirred. Let
the Epistle of Irenæus be red, not to one
counted a Pope and the vniuersal bishop
of the whole worlde, but to the most fo-
lish and ambitious B. of Rome: and ther-
by it may easily be knowen, what liber-
tie hath ben in al Churches heretofore in
these rites and ceremonies, vntill by the
tyranny of some the Churches were op-
pressed. Neither meane I here to receyue
vp euery thing, for we had nede of a
whole booke so to do. What then shal we
folowe here? That (say they) which shalbe
found

By the Epistle of Irenæus we may see the libertie in traditions.

founde euery where to be receyued of all men, as the oyle and creame as they cal it, the signe of the Crosse and suche like. Then let vs conclude this one point, that the particular traditions being shut oute and secluded, only the Catholike and vniuersall may be receaued: and of these we shall speake afterwarde.

Two good kindes of traditions.

Let vs come to the traditions of doctrine. They are such, that eyther to resist the heretikes, doe make plaine certaine things taught in the holy Scriptures, whiche the Heretikes do vse to darken as they do the most cleere matters: or else they do set forth such things as may bee gathered by the comparing of the places together, as thoughe they be no where written in the selfe same wordes. Either are they suche, as do eyther adde or diminishe, or alter and chaunge either openly or priuily any thing in the Prophetical and apostolical writings. Both those first kinde of traditions (suche as are the expositions or confessions of the fayth of the foure Councels) we are so farre from refusing of them, that contrarywise with open armes (as they say) and moste willing

Euill traditions.

ling mindes we do imbrace all such.

But for the third kynd of Traditions howe can we iudge that to be admitted? for if any thing ought to be added to the worde of God written, it followeth that all things necessary to our saluation are not written in the law & the gospel. But of the law this neither may nor ought to be spoken, for then God myght seme vniust, forbidding by plain wordes any thing to be added therunto. Neither do I here care for the Cabalistes, Talmudistes, and all that kynde of shameles men. For what can be spoken more playnly by the Lord? And howe seuerely God hath auenged this rashenesse when any thing was added not only in doctrine, but also in rites and ceremonies, so many proclamations of the prophets the interpreters of the lawes, crying out agaynste them, and all the historie of the Bible: finally Christ himselfe is a sufficient wytnesse. And shall we think þ God hath cared lesse for his church, or prouided worse for it, when he sent his sonne down into þ earth: or can we suppose þ the apostles were lesse diligent in this poynt than the

The traditions that adde to the worde.

Christe and his apostles sufficient teachers.

Pro-

Prophets? Paule doth protest vnto the Ephesians, that he had holden nothing backe, but had declared all the counsell of God vnto them, so farre forth at the least as appertayneth vnto their eternall salvation. Let them shew then what Paule hath taught that he hath not written: or else let them confesse the full doctrine of the Gospell (which he calleth the power of God to saluation) to be comprehended in his writings. But what nede so many words? when we come to the poynt what can they bring forth that is omitted in matters of faith by the Apostles and the Euangelists? Peraduenture that the blissed virgin Mary was not conceyued in original sin; that she continued al hir life long a virgin, that children must be Baptised, that Baptisme is not to be reiterated, that men must fast in Lent, the holy oile and chreme, the holy water, that Altars must be hallowed, the Crosse must be worshipped, and what ye will. For they confesse that none of those thinges are found in the holy Scriptures. As for Transubstantiation, auricular confession, prayying vnto Saincts and purga-

Obiections for Traditions.

torie

tyme fre, they haue nowe a good whyle sought thē in scriptures, but al in vaine. But concerning the maner of conception of the virgin Marie, not onely the holy Scriptures do not teach it, but neither any of the auncient writers do make mēcion of it. And although I do willingly and reuerently beleeue hir perpetual virginitie vnto death, yet (as I once answered to an impudent Monke in thy presence most noble Prince) this thing perteineth nothing to the mystery of our salnation. For it is sufficiēt for vs to beleeue that which is done in deede, and declared by the Euangelists, that Christ our saniour was conceiued by the holy Ghost, and borne of the virgin Marie. And that the infants ought to be baptised, and that baptisme may not be reiterate, we do not gather of any bare tradition without the worde of God. As for those other things how can the holye Scriptures expresse them? the which could not be established in the Church, but that the authoritie of wordes of God muste firste be ouerthrowen, as maye be proued with most euident reasons. But this muche at this pre- Answere.

sent

sent, for we do not vndertake now to de-
clare euery particular matter. Where-
fore I come to that kinde of traditions,
wherby some thing is taken from the do-
ctrine of the worde of God written, as
when the one parte of the supper of the
lord is taken away from the lay mē: and
when vnto the words of Paule that cal-
leth the forbidding of mariage, and the
law of forbydding of meats, the doctrine
of diuels: there is added the exception of
an aduised bowe, and an other generall
exception, which many will haue to be a-
uayleable in all pointes. Except it please
our Lord the Pope otherwise. But who I
pray you that tendereth the glory of god
as he ought to do, can suffer suche cursed
sacriledges for assuredly if it be lawfull
to take away any thing from that doctrin
written, then is it necessary, that like as
these men haue compted the doctrin tau-
ght by the holy ghost a little before, to be
halting and vnperfecte, and to want
somewhat, so nowe in other thynges
they may say, that it is redundaunt and
superfluous: neither of the whiche two
thinges any good mans eares can heare
with-

Traditions that dimi-nishe.

Blasphemie.

without great offence. But yet they saye, that no mã can denie, but that the ceremonies of the law are altogither already taken away. Howbeit we do not treate nowe of the rites and ceremonies, but of the very substaunce of the worshipp of God, wherof though we do iudge the Ceremonies of olde to haue bene a portion, yet serueth this nothing to defend their bolde sacriledge. For what maruel is it, though the lawe whiche was made to shadowe those things which were hoped for to come at the time appoynted, did vade and vanishe away at the light and sight of the same? but if these men bring ageinst vs ỳ they loue feasts called Agape, and that Apostolical decree of things offred to idols and the strangled, was taken away by cõmon consent, and the annointing Apostolicall whiche we haue now abolished. I do answer ageine, that these are externall things of whiche we shal dispute afterward. But this we conclude for certain, ỳ the doctrine of saluation conteined in Gods word, must be mainteyned safe & sound, not only in the whole substance, but in euery ỳ least and smallest

smalest part therof without addition or diminution.

Wicked traditions.

Nowe why shoulde we once name or make mention of that third kinde of traditions, which do either shake the fundations of saluation by Christe, eyther ouerthrowe the things that are builte vpon that foundation. Such as are the Supremacie of the Bishoppe of Rome, the praying to saincts, praier for the dead, the making and the worshipping of Idols, the magistrall and doctorall determinations (as they call them) of frée will, of merite, of pardons, and of suche other filthinesse, the whiche things seinge they could neuer be established so long as the authoritie of the heauenly doctrine stode vnshaken in his full force, so are they ouer impudent, which do think that these things may be established, eyther by the false forged title of the Church, or by the prescription and length of time.

All Catholik traditions are not alwayes to be alowed

Go to then, let vs conclude this place, that they are farre deceyued which think that the Catholike rites are of necessitie to be receiued, for there be also some Catholike errours, whiche haue crepte into

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the Church, partly by the ignorance of many of the Bishops, partly by their negligence, partly by their blinde zeale and apishe imitation of others, & also by their ambition and couetousnesse, but chiefly by the most greedy desire of honour, whiche was in ỹ Romish bishops. Furthermore wheras in the appoynting of rites and orders, wise men alwaies haue had regarde to the time, place and persons: who doth not see, that they are moste foolishe, who in these kinde of things, when the circumstances are changed, will not onely haue nothing chaunged, but also suche things as are for iuste causes abolished, either by the continuaunce of time or other wayes, yet bicause they are auncient, they will haue them to be agayne renoked? but what shall we say of those things that are degenerate into the most manyfeste madnesse of Idolatrie? the which in that most cursed time, whē God was angry with our sinnes did preuaile, though a fewe in the beginning (but in vayne did resist, the whiche things finally though they were not at this present vtterly polluted, yet are they such, as can

Externall rites and ceremonies which are particular, may be alwaies chaūged, & must be abolished when they become superstitious or idolatrous.

ſcarſely (no not all) be kepte pure anye long ſpace.

Publike Gentlemen.

But here commeth to my minde the voyce of theſe men, that thinke thẽſelues moſt wittie of all others, whiche thinke that the church ought to be reformed but not tranſformed. And they call the reformation, a reſtoring ageine of thoſe rites, whiche were in vſe in the florißhing time of the Churche, as they terme it (taking away ſome things which by the wickednes of times haue ben abuſed) the which except we do receiue, they crie that the Church is tranſformed, and depriued vterly of hir beautie & comelineſſe. Surely their wordes haue a great ſhewe and a beautifull, but it proceedeth from the ſpirite of Satan, whiche then bewrayeth it ſelfe, when we come to the matter: for then there is nothing ſo ſhamefull that they dare not couer vnder the colour of antiquitie and obtrude it vnto vs for comely and beautifull. Thoſe Rapſodies moſt vayne and fooliſhe written of theſe matters by G. Caſſander that babbling Apoſtata (with whoſe name I would not defile theſe papers) do declare theſe matters.

ters. Howbeit I folowing the example of king Ezekias (so greatly cõmended) had much rather to imitate suche, whiche do iudge that the offence & danger that lieth in the high way, ought to be abolished & taken away, though at sometimes there hath ben or may be som vse therof: rather than to appointe Monitors to stande by, which may admonish the passengers lest they at vnwares do fall into such perils. For what if they that are admonished do not obey? or the monitors do not their office? Moreouer besides ỹ in many of their superstitiõs I do not only dissent frõ thẽ, but I do vtterly abhorre them, so in their proposition I can not agrée vnto thẽ. For if we seeke the most beautifull face of the Church & most perfect paterne, I suppose that is it, which was not only begon (as these mẽ imagine) or shadowed out with the first pounting or paynting draughts, by the Apostles themselues (which were the chiefe workemaisters that euer the Church hath had or shal haue hereafter) but portred forth most bewtifully & most diligently, with most liuely colours: frõ the which the farther that thou strayest,

The chiefe paterne of the Church is in Christ and his Apostles.

so farre wide wandereſt thou more and more from the rule of thy worke. And after what sort that forme was, and why I should thinke that we ought to seeke it no where else, saue onely in the writings of the Apostles & the Apostolicall Historie written by Luke (whom I do graunt to haue painted this forth most excellētly) not onely the contrarietie emongs them selues doth compell me vnto it, but also to speake playnly, the fonde vanitie of them which haue either particularly recited or wholly collected the Apostolicall Traditions (as they terme them) such as those foolishe and most false descriptions of them attributed vnto Clement, & those that they call the Canons of the Apostles whiche haue bēne a greate whyle ago counted among the bookes that are to be reiected. But if some will obiect that all things are not written by the Apostles and by Luke: I pray you why do they thinke so, bicause there be but fewe thinges conteyned in their writyngs? May would to God that they which boste themselues to be the successors of the Apostles could haue contented themselues with

The contrarietie and lyes of Antichryſts Church.

Chryſt contented him selfe with fewe ceremonies, and so did his Apostles.

with this small number. For god would neuer haue had the rites and ceremonies of Moyses abolished to the intent that others should be put in their places: and if it were not lawfull to imitate the Iewes, muche more vnlawfull is it to follow the Gentiles, the which thing, if the auncient Bishops had remembred, Christian Religion had neither swarued so sone nor so shamefully, first into vayne ceremonies and trifling Liturgies, after that into manifest superstition, and last of all euen degenerate into an Atheisme. For Paule worthely doth call thē Atheists, and godlesse, which do not worship the onely true God as he ought to be worshipped. But shall we saye that the Apostles did not properly treate of this argument and matter? Nay certainly it were a certayne kinde of impietie, to thinke that the holye Ghost had not so great regard of the Church as was conuenient: and this dare I affirme that he which readeth diligently the Historie of Luke, and the Epistles of the Apostles, shall therby very well learne, not onely the chiefe poyntes of the Ecclesiasticall

Iewes not Idolaters may neither be followed.

Folow the Scriptures and thou

shalte not neede vnwritten traditions.

order but also almost euery part therof, so that no place neede to be left at all, to those vnwritte traditions. Notwithstanding how so euer this be, seeing we stand neede of a moste perfect distinction to discerne the diuersitie of those infinit traditiõs, by what rule I pray you shal we try them? for we haue declared that ther can be no sufficient argument concluded, neither by the antiquitie nor authoritie of the writers, neither by the multitude of them by whom they haue bene allowed: Therfore stande we neede of the worde of God onely, euen of that worde of God (I saye) whiche is published by the Prophetes and the Apostles, and as it were, sette forth in publique Tables: wherby we may disseuer the holy from the vnholy, the profitable from the vnprofitable and hurtefull, the necessarie from the superfluous, and to establishe those Traditions by good reason that are thus disseuered. Nowe then yf it be necessary that the light of Gods word written must be our guide, to iudge the rites & ceremonies: howe muche more necessarie is it vnto the knowledge of

By what rule shall we trie the diuersitie of Traditions and Ceremonies.

Gods worde is the touche stone of doctrines

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the doctrine it selfe, that the same light muste be our guide, in the whiche doctrin men are much more blinded and do erre with farre more daunger. For if nothing, as we haue declared heretofore may be folowed of vs in doctrin, but that either is expressed by plaine wordes in the Scriptures of God, or else is gathered necessarilye by the conferring togither of places, how can I beware of the false Prophets, onlesse I do compare the doctrine pronounced by them, with the word of God it selfe? But thou wilt say, what if he bring forth the word of God also? for so did Arrius urging this texte. My father is greater than I: and so was the disputation with Macedonius of the person of the holy Ghost, with Nestorius and Eutiches of the vnion of the two natures, and with Pelagius of Grace and Nature: So is the controuersie at this daye of the sacramentall Phrases and maners of speach, whiles that one sorte of the same wordes, and those most fewe in nũber (that is to say) this is my body, this is my blod, do finde out Transubstantiation, others Consubstantiation, Anobiectiõ.

fathers only a Sacramental coniunction. Finally say these mediatours, these halters in religion, that would seeme to appeale the controuersies, when the controuersie falleth, not of the worde, but of the sense, whether shall we runne rather than to the Churche, to the writings of the Catholike fathers, that wer of sound iudgement, finally to the true and lawfull Councels? To the whiche I do aunswere as before, that I do not thinke that the testimonies of the Church, nor of the Fathers, nor of the Councels are to be reiected, but I suppose that in them men must vse great warynesse.

The answer

Bare names of men with out Gods worde can not stay our fayth.

First of all, if any thing be affirmed without the worde of god, the bare names of the Church, of the fathers, of the councels, are pretended in vayne: seeing that in this poynt the very angels are not to be heard. For that saying of Paule standeth still in force, that if anye Angell from heauen shoulde preache an other Gospell let him be accursed. Neither is it the duetie of the Churche to speake in this, but to heare hir husbande what he speaketh.

And

And the godly learned Fathers would haue their writings none other ways to be red, neyther with any other condition but that they shoulde be examined by the rule of the word written. Fynally, this is not the office of the Councels to make any newe Doctrine, but to confirme by Gods worde that whiche is alredy made and ordeyned by him: those synodes that haue done otherwise, are the chaires of the wicked and the seats of the scorners, the which we are cõmaunded to flie that we may be blessed. Moreouer if there be any doubte of the interpretation of the word written, I do not refuse them to be witnesses as I haue sayde, but I suppose that first of all we muste diligently discerne the true churche from the synagoge of Satan: the Fathers that are not suspected in faith nor condemned, from such as eyther are men manifestly without knowledge, or heretikes, or otherwise suspected: and the lauful and vndouted faithfull Councels, from the synodes and cõuenticles assembled against Christes truth: finally the true bokes muste be warely iudged frõ ỳ forged & cõterfaite.

Doctoures and Councels, may be as witnesses so that wee do iudge by the woorde,

God is only iudge by his worde.

These things being determined, then do I say, that all these are to be heard, not as iudges (for God is only the iudge by his written worde) but as witnesses cited and sworne, and that certainly, after the same manner as witnesses are heard by skilfull Iudges in publike controuersies: euen so verily that they shew the causes and reasons of their testimonies, causes I saye, not borowed any where else, but forth of the same word, of the interpretation wherof the questiō is moued. For Augustine renouncing humaine reason sayth very wel: by the holy scriptures we walke much more safely, ẏ which being shadowed with borowed speaches, when we wil search them, eyther that commeth forth which is without controuersy, or if it haue any doubt, it may be determined by the same scripture, by the gathering and finding of testimonies and witnesses of euery syde.

Augustine.

Thus sayth he, and that very wel. For if we must onely haue our wisdome by the only writen word, then may not the interpretation of this word be fetched any other where: For as the same Augustine sayth,

ſayeth, ſo hath the holy ſpirite tempered and ordered the Scriptures, that that thing which is ſpoken in ſome placeſome thing darkly, in ſome other place is declared more playnly.

Who rather to be followed than Chriſt and the apoſtles? Heretikes ouercom by the ſcripture

Finally what other man ſhall we follow than Chriſt himſelfe & his apoſtles? and Chriſte did confute Satan abuſing the Scriptures, by no other meanes but by the ſame Scriptures. The Apoſtles confirme their doctrine by the writings of the prophets. And the Iewes of Beræa are prayſed, that when they had herd the doctrine taught by Paule, they compared it with the wrytyngs of the Prophets, to trye whether thoſe things were ſo or no. Certaynly the Councels of Nice did wyth none other weapon cut the throte of Arrius, nor that of Conſtantinople, Macedonius, nor the Epheſine, Neſtorius, nor the Chalcedonian, Eutyches, nor Auguſtine, Pelagius, and Donatus, wherefore they that counte the Scripture ſo doubtfull and darke, that it ſtandeth nede to haue light brought therevnto ſome other wayes, are worthye of all good men to be ſpitted vppon as

blaſ-

blaſphemers, and vtterly to be abhorred.

Doctoures allowed of God.

Yet do I not diſpraiſe the writings of the doctors and their interpretations, ſeeing that he that hath ordeyned Paſtours and doctours to the edification of the body, hath authorized them both by worde and by writings to interpretate ỹ ſame: but I declare howe farre we muſt sticke vnto them, euen ſo farre as they do bring nothing of their owne, no not at ỹ tyme when as the controuerſie is of the ſenſe and interpretation of any place of ſcripture, but that they by the Scriptures doe interpretate the ſcriptures, according to the proportion of Faith: the which who ſo doth, whether he be new or olde, a priuate perſon or publik officer in the churche, whether he come alone or with many, whether he be an olde man or a yong man, let him be heard. For though order muſte nedes be kepte in the Churche of God, yet are no men ſo farre deceyued, as they that do bynde the grace of the holy ghoſt to certain places and perſons. For who murdred the Prophetes? Who crucified Chriſt? They vndoutedly, ỹ ſhould haue ben the chief pillers of true religiõ.

Order is neceſſarye, but not ſo that we bynde Gods grace to perſon & place, but meaſure all by the rule of Gods worde.

Ther-

Therfore doth not the Prophet send the people of God, to those godlesse priests, but to the law and the Prophetes. Neyther assuredly hathe the condition of the church, along while ben any other ways, whiles the corner stone hath ben remoued, by the very chiefe builders, and Antichrist hath sittē in the temple and place of God himselfe. What shall we nowe conclude? Verily, that by the worde of God, all controuersies muste be ended: and that it is necessary, that the false and forged worde, bee iudged from the true, like as also the true Churche, from the false and adulterous: and the Synodes and councels, gouerned by the holy ghost from those wherin Sathan was presidēt: Finally, the truth from lies and errors, by gods holy worde. For we must beleue that in things concerning our saluation, we haue no where else the truth reueled. The whiche things beeing true, it followeth that that thing is moste certaine, which I sayd in the beginning, most noble Prince, to bee the originall, whence all these euils dyd flowe, wherwith in oure fathers dayes, the Church was almost

The worde of God ende of all controuersies.

The want of the worde the original of all errors.

moſt oppreſſed, and therfore that this only is the waye and meane, to rayſe it vp agayn, if by the pure worde of God, theſe controuerſies may be decided.

For ſo will it come to paſſe, that of the moſt part of thoſe things, there ſhall bee no queſtion at all: about the which, yet at this day very many, partly by ignorance partly through malice and frowardneſſe, do moſte ſtubbornly contend and ſtriue. And thoſe thynges, whiche ſhall ſeeme to be ſtayed by the teſtimonies of Scriptures, if they be iudged not by cuſtome (which whē it departeth from the worde, hath no authoritie at al in matters of religiō) neither by ỳ bare authoritie of certein men, be they new or old, but by the compariſon of the places together, al the interpretatiōs being examined by ỳ proportion & rule of faith: then finally, nothing ſhall be founde ſo harde, that ſhall not eaſily be vnderſtād, nothing ſo darke that ſhall not be made cleere, nothing ſo doubtful, ỳ ſhal not bee made plain & euident. But who ſhall bynde men to thys order: who ſhall directe this action, and who fynally ſhall treate theſe thynges

by

by common authoritie? It is not ours purpose, to prosecute these matters at this presente, although whyles I often and many tymes do thinke of this matter, some thyngs do come into my mynd, of the which it may be, that I shall haue occasion to speake at some other tyme. Now let vs treat, that we haue in hand.

Seeyng then all these controuersies, must be discussed by gods holy worde, I suppose that this thyng, ought chiefly to bee prouided for, that seeyng all can not haue the knowledge, to vnderstand the worde of GOD, in those peculiar languages, the Hebrue and the Greeke, (whiche were to bee wished) that there shoulde bee some true and apte translation of the olde and newe Testament made: the whiche dyuers haue already laboured to bryng to passe, but no man hath yet sufficiently enough performed it. For the olde translation (whose soeuer it is) although it ought not to bee condemned, yet is it founde bothe obscure and vnperfect and superfluous, and also false in many places, to speake nothyng of an infinite varietie, almost of ỹ copies.

A good and true copie of the Scriptures very necessary.

The old text

The

The which text therefore, for good cause many godly & lerned men, haue laboured to amend, but not with like successe. And yet how necessary a thing this is, whosoeuer shal read those most learned writers of the Gretians, & shal compare their interpretations (whiche are manye times farre from the purpose) with the Hebrue veritie, he shall confesse it with great sorow. And the same euill was not onely hurtfull, amongs the Latin writers, but also the ignorance of the Greeke tong, wherwith many of them were troubled: whiles they did depende of the common translation, they often times seeke a knot in the Rushe (according to the prouerbe) and fall into most foule errours.

The learned Grecian fathers didde not attayne to the Hebrue veritie.

The Latine writers wer troubled for wante of knowledge of Hebrue and greeke.

This cause therfore hath moued me to compare most diligently, the diuersitie of copies, and to weigh the sentences and iudgements of the most part of the learned men, especially of them that this age hath brought forth skilfull in the languages, who are mo in number doubtles and better learned than the Church hath had, since the time of the Apostles: and so to ease them somwhat, that desire a more

The number of the learned.

pure

pure interpretation. And that it myght be done with the more profit, I haue also added annotatiõs, in the which I haue also conferred together, the diuersitie of interpretations, and as much as I could, I haue laboured to make playn and euident the sense and meaning of all the most darke places.

But when as I did see that thick work (and very painful, as I muste needes by experience confesse it) grow so great, whē it came againe to the printing, that many coulde not haue the commoditie of it, I caused it to bee printed alone, without those annotations: In the place whereof, yet I suppose, that I haue set such things the which if I coulde haue done them (as they ought to haue ben done) I woulde not doubt to commend them, not only as profitable, but also as very necessary.

There be two kyndes of interpretatiõs. The one is of that sort, which do not consider properly the thyng it selfe, and what is spoken, but take in hande to declare, with what wordes any thing is spoken, chaungyng only the phrases and the maner of speeche. The which kynde Two kindes of interpreters.

of interpretation, although it can scarsly, no not at all rightly be performed of him that vnderstandeth not the thing it selfe, yet standeth it in the wordes.

The other kynde is of them, which do declare the thing and matter it self with many wordes, and giue the reasons. In the whiche kynde of interpretation (in my iudgement, and as I suppose in the iudgement of all the learned, that haue read his bookes) that noble Iohn Caluine that man of blessed memorie, and my father in Christe shall bee founde (so that no man enuy my saying) farre to haue passed & excelled all the writers both old and new. Therfore, though I somtymes in certaine places, not in any point of his doctrine (the which I haue alwayes marked, to bee most pure and sounde in his writings, as in any other interpreter besides) but in the explicatiõ of certain places, do dissent from hym: yet do I iudge of his commentaries, that which Cicero dyd iudge of Iulius Cesars commentaries in a kynde of writing farre vnlyke (that is to say) that he made all menne of any witte, afrayde to write after hym. And

Caluine.

woulde

woulde to God that wée, that are ministers in Christes Churche, through the mercies of God (and I my selfe especially) myght be occupyed in learning and teaching rather than in writyng. But what shall wée dw? The importunitie of certain of our aduersaries (against whose practises it is necessary, that the louers of the truth, by all meanes oppose themselues) dothe partly driue vs hereunto, lest the simple bée trapped at vnwares: and partly charitie, which doth admonish vs to apply to ỹ profit of our brethren, what so euer wée haue receyued. Nowe very many haue seemed vnto mée (eyther bycause it is so, or bycause I am deceyued) to fayle muche in this, that in the particular rehersals of the Euangelicall, and the Apostolicall history, into that which is diuided, doubtlesse by moste diuine arte, they do not marke nor consider to what point chiefly of christiã religion, euery thing oughte to be referred: muche lesse also in those most graue disputatiõs in the Epistles of the apostles, which are written (as is moste true) with an excellent order, do they consider what is the

The chiefe poyntes of christen religion and the order of the writers are to be obserued.

state of them, what is the order: or finally, what is the ende and purpose: hereof cometh it that in some of their writings neyther head nor foot appeereth many tymes. And they leauyng the scope and purpose, wander to certayne notes and obseruations, confusedly and without order heaped together: So that in many places of most importance, no regard is had to the sentence it selfe.

Paul of most diuine iudgement hathe writen most orderly.

This is the cause that in Paule chiefly) who yet had as great a skil and iudgement in writing as any writer that euer did write) vnlearned and vnskilful men haue dreamed heretofore to bee infinite Hiperbatons and Anantapodotons, sentences and wordes not aunsweryng out to an other, and haue in their commentaries vpon him, euerywhere to their own shame still inculcated the same: in so muche that certaynly this most excellent declarer of gods secrets, was no more knowen in the schooles, than if he had left no monumentes nor writyngs, yea many did flee from him as from a rock, for feare of shipwrack. Wherefore that I myghte fynde a remedie for this mischief, I haue ende-

endeuored my selfe as much as in me lyeth, to note the breefe summaries of doctrine in the historie matters: that who so euer shall sayle as it were in that sea, maye marke a hauen before theyr eyes, whereunto they may directe their course. And in the Epistles I haue labored that the scope and order of arguments, and the methode and all other thyngs beyng set in their places, the natiue expositions may be knowne. And if God graunt me that I may hereafter adde hereunto two other things which I am about now, that is to say, a breefe exposition of the wordes that offer themselues in the text, and cõmon places beside euery one noted with a worde, in their proper places, then truly shall I thinke that I haue done some thing worthie trauell. But it may please God once to graunt these: In the meane season (most noble Lordes) I thought it good to write & dedicate vnto you, chiefly ỹ haue embraced true religion in Frãce, my natiue countrie, all that which God hath gyuen me: both that I myght shew forth some token of a thankfull mynde, for what dwe we not allowe vnto you,

Bezas annotations.

His exposition and the hard wordes and cõmon places.

whiche with the bucklers of your owne bodies haue defended the poꝛe miſerable ſhéepe agaynſt the rage of the Wolues: and alſo that I maye confirme you moꝛe and moꝛe, to perſeuer in this Heroical foꝛtitude and ſtoutneſſe which becometh your noble courage. Lo then moſt noble Prince, theſe holy teachers of that heauenly doctrine, foꝛ the defence whereof thou haſte not douted to offer thy lyfe) I ſay) to ſo many and ſo great perils and daungers. Lo, vnto you honourable and noble Loꝛdes theſe holy miſteries of that eternall wyſedome, the whiche the moꝛe that you ſhall knowe, the moꝛe gladde ſhall you bée, though you bée dꝛiuen to ſhedde your bloud ageyne, foꝛ him which hath redéemed you with his moſte pꝛecious bloud. Theſe are the excellent enſignes of the victoꝛie, of your fayth and zeale, euen befoꝛe the very angelles of heauen: in the ſettyng vp whereof, yet woulde to God, O woulde to God, I ſay, lyke as your deſyꝛe was, you might onely haue vſed Spirituall weapons. But nowe when peace is reſtoꝛed, you haue great nede of a ſpirituall conſtan-

cie,

cie, and an inuincible power and force of fayth, that this worke ẏ you haue begon, may bee finished with youre euerlastyng laude and prayse. And the Lord wil ministèr this vnto you, by the continuall and diligent hearing of his worde, and meditating of the same. For that which meate is vnto oure bodies, the same dooth these heauenly dainties, ministèr to our myndes: that is to say, not only that wee shoulde liue by the lyuely iuyce of them, but also that we should grow & encreace to full age, whiles at the length, we bee made perfit at that last day. And here I doo desire your honours, that you woulde vouchesafe with quiet myndes, to heare certayne thyngs of me, whiche belong to your charge. If so bee ẏ you be fully perswaded, that we whom you haue heard, and of whome you are begotten in the Lorde, do teach true and holy thyngs, I beseech you suffer not your selues, to bee drawn from thence one iote. And I haue greate cause thus to admonishe you. For though I do know the fortitude of youre myndes: yet do I also know, how great ẏ craft is of certein ẏ lye in wayt to bereue

The exercise in Gods worde necessary.

Beliue faithful teachers that bring nothing but gods worde.

Beware of crafty hipocrites.

you of your saluation, and what is their impudencie and malice. I do not speake of those open and knowne enimics of the truth, but I do meane those Sinons and crafty counterfaits who partly wold haue a certayne meane and myngled religion (I knowe not howe) and partely wayte for the occasion, to sowe discorde emonges you, by those infortunate discordes and controuersies about the Lordes Supper. What saye they, is it all one to transforme the Church, and to reforme it? Were our fathers all blynde? Are these fellows (ỳ come we know not whence) only wise? Are not these they, that all the beste learned do call Sacramentaries? and vtterly abhorre? Nowe what we haue to answere herevnto, you are not ignorannt, and wee will neuer refuse to shewe the causes before the whole worlde, of this that they call a transformation. But it is wonder if all men do not see what these men goe aboute: seeyng some of them do seruice to those, that ar openly the most deadly enimies of ỳ gospel of Christ, others are notorious by playing so oftẽ ỳ apostatates, others

Sinon a Greciã vnder the pretence of religion betrayed Troy

Al true gospellers are redy to gyue accompts.

Beware of crafty turncotes.

others of them haue vttered all their life long vnto the whole worlde, their inconstancie, and their babbling, and that they haue no iudgement at all, seeing in thirtie yeres space, they haue not yet learned that menne maye not halt nor wauer in Religion.

These are they that I admonishe you chiefly to take heede off: and you shal be safe from them, if you stedfastly continuing in that faith, that you haue receyued of your faithfull Pastours, which is sealed with the blood of so many martyrs, wherof a plaine and euident confession is published, will either presently chase away these poysoned plagues, or if that you haue determined once to heare them, then that you do heare them before suche Pastours, by whom their craftes maye be opened, and their lyes conuinced and confuted.

There must nedes be controuersies & contrarieties alwayes.

Neither is there any cause, why these controuersies should trouble you. For the Lorde him selfe our maister, hath diligently admonished vs, that this is the condition of this Church, and the continuall experience of all times doth confirme

ſtrue the ſame. Thus in our times did the Anabaptiſtes ariſe, being deuided into many ſects.

Thus at this day doeth the ſtubbernesſe of certayne, in defending moſt manifeſt errours, ſo boyls forth, that they openly dare diſſolue the two natures of Chryſt with Neſtorius, and confound the properties with Eutiches, whoſe peſtilent bookes, I do forwarne you, are already tranſlated into Frenche. In other places, as in *Polonia*, the curſed Fritheits, that imagine three Gods are riſen vp, and haue almoſt deſtroyed the countrie: and Sathan ſtil forgeth other ſecret myſteries, againſt the which it is neceſſary, that you do reſiſt and ſtande ſtedfaſte, by the ſincerite and pure ſimplicitie of Chriſtian doctrine.

Eccleſiaſtical diſcipline neceſſarie.

But nowe bicauſe that neither the offences, wherewith the wrath of God is many times prouoked, nor the hereſies wherby the true doctrin is oppreſſed, can be taken away in due time, except a true and lawfull order of Eccleſiaſticall diſciplins be appoynted: therefore I do require this of you, by the name of the ſon

of

of God: I craue this thing, I say of you, that you do not reiect this discipline, as any inuention of man, but that you wold establishe it with all diligence, and earnest affection, and keepe and retaine it, being once established, as the ordinaunce of God: without the whiche, the whole building muste come to ruine of necessitie. For what? Is not this the other halfe of the word of God? Surely he that denieth this, denieth the Sonne to shine at the midday. And I praye you, what common wealthe, what Citie, what house, or familie, shall not straighte wayes, be dissolued, vnlesse it be knit togither with the bondes of Lawes and Order? What? Shall we suffer the Churche of Chryst, that teacheth all holinesse and honestie, to be transformed into a schole of wickednesse, and licencious life? But if we take away this discipline, that we speak off, if euery one be permitted to preach publikly, if there be no examination of the doctrine & maners of the Pastours, if euery mā be receiued without differēce vnto the sacraments, if it be not lauful to reproue those ẏ sin with the offence

The redressing of maners is the one halfe of the scriptures.

The Church the schole-house of honestie, maye not be the den of vnthriftes.

offence of others, and seuerely to correcte those that resiste stubbornly, and also in the ende (if neede be) by the example of the Apostle, to thrust such forth of the flocke, least they infect others: and also vnlesse there be prouision for the poore, and almoses be distributed by ỳ order appointed by the holy ghost: vnlesse finally all things be rightly and orderly done, in the house of God, what will the Churche be straight wayes for the most parte, but an assemblie of men, giuen to libertie and al licentious life? But wil some say, these are the duties of Magistrates. As though we would haue temporall and earthly things, suche as are onely for this worlde to come into question by any meanes, in the Ecclesiastical Consistorie, or that we would exempt, either Pastours themselues, or any others from the authoritie or commaundement of the Ciuile Magistrates, as those do, whom men call Catholikes.

Obiection.

Answere.

Chryst hath established the discipline of the churche.

Chryst answered vnto them, that called vpon him, to deuide their heritage? who sayth he hath appoynted me your Iudge? but he sayth also, he that heareth

not

not the Churche, let him be as an Heathen & a Publican: wherfore those things are to be diſſeuered, that God hath deuided, but they may not be taken away, that he hath eſtabliſhed. Nay certainly, it is ſo farre from the truth, that this diſcipline doth hinder or leſſen the authoritie of the Magiſtrates, if it be lawfully (that is to ſay) by the worde of God only placed and ordered, that contrarywyſe it doth as muche as may be, eſtabliſhe it: ſæing that nothing is able ſo muche to mainteine publike tranquilitie, as this one thing, that the conſciences of al may be reteyned in the feare of God. But it is to be feared, leaſt that olde Popiſhe tyranny be brought agein into the Church. So it is, howbeit this is great folilhenelle (ſayth the Poet) ſo to auoyde vices, that thou do fall into the contrary extremities. Wherfore we may not to auoyd mans tyranny, ſhake of Chriſts yoke, but we muſte receiue it, for it is onely vnpleaſaunte vnto the wicked and prophane perſons, and is to the good and godlie moſt ſweete and comfortable. And we are ſo farre from compting the Magiſtrates,

An obiectio

The anſwer

Chriſts yoke of Diſcipline moſte ſweete to the godly

The Magistrates, the shelds of the Church.

strates, and you (whom God hath made the foster fathers of his Churche, by the kings Maiesties decrees) Laye men (as certayne do) and so to separate you, as straungers from this discipline that I speak off, that contrarywise, we do iudge that this poynte chiefly belongeth vnto you, to punishe most seuerely, those troublesome contemners of the Churche, and by your authoritie, to procure that the worship of God, maye moste purely be mainteyned. And seeing this regiment of the Elders, must be appoynted, not only of the Pastours, but of such also, by whō the Pastours themselues (if nede be) maye be corrected, who is so madde, but that in the chosing of the elders, he must thinke, that great consideration must be had, of those, that besides the commendations of their godlinesse, haue also authoritie and preeminence in the Churche? But peraduenture I haue spoken to muche of these things, vnto you especially of whose good willes, I can nothing doubt. Therfore I make an ende, beseeching the moste mercifull and mightie God, that he would strengthen thee, most

noble

noble Prince, with his mightie power, and you the reſt of the renowmed Lords, endued with his holy and excellent ſpirite, and with the true knowledge of his ſonne, and vouchſafe to adorne you continually more & more, with all his moſt excellent giftes: that he may finiſh that great worke, that he hath begon in you, to the ful reſtoring of his heauenly kingdome, moſt bleſſedly with your immortall prayſe and glorie.

At *Geneua*, the tenth of the Calendes of Marche. The yere from Chryſts incarnation for vs. 1565.

To all the faithfull Christians which are in Germany, and other forayne Nations, the Miniſters of the Churches throughout *Heluetia*, *whoſe names are ſubſcribed*, wiſhe grace and peace from God the father, by Ieſus Chryſt our Lorde.

MAny and ſundrie confeſſions and declarations of our Faith haue bene herefore vvritten, but chiefly in this our age ſet foorth in printe by kingdomes, Nations and Cities, vvherby in theſe our latter dayes, in ſo vnhappie increaſe of pernitious Hereſies, (vvhiche euerye vvhere ſpring vp) they shevv and teſtifie, that they thinke, beleeue, and teach purely, playnly, and according to the vnfallible truth, all and euery article of the Chriſtian faith and religion: to be short, that they are farre from Hereſies, or erronious opinions. Albeit therefore vve haue done the like already in our vvritings, vvhich vve haue publiſhed, yet bicauſe they are novv, perhaps

out

out of minde, ſcattered in diuers places, and intreate of the matter more at large, than that euery man can haue leaſure to peruſe and reade them through: vve being incoraged by other faithfull mens good example, do our indeuour in this briefe declaration, to comprehende and ſet foorth to all that beleue in Chryſt, the doctrine and gouernement of our Churches, vvhiche they from the beginning of their reformation theſe many yeres, vvading through ſundry perils haue taught, euen to this day, and novve alſo do reteyne vvith one full conſent. Hereby alſo vve vvitneſſe to all men our generall agreement (vvhich the Lorde hath vvrought among vs) that in our churches, vvherin God hath appoynted vs Miniſters, vve all ſpeake one thing, not diſagreeing among our ſelues, but are a perfect body of one minde, and of one iudgement. Moreouer vve declare by this our vvorke, that vve ſovve not ſuche ſeede of corrupt doctrine in our Churches, as many of our aduerſaries falſely, and vndeſeruedly goe about to lay to our charge, and to thruſt violently vpon vs, ſpecially in their hearing, to vvhom our vvritings come not, and be-

fore ſuch as knovv not our doctrine. Indifferent readers therefore ſhall moſt manyfeſtly perceiue by this our vvriting, that vve do in no vviſe allovv any hereſies, vvhiche hereſies (that it might the better appeare, hovve greatly vve deteſte) vve haue made mention of them almoſte in euery chapiter, briefly reciting, and reiecting the. Men ſhal eaſily gather this alſo, that vve do not by any vvicked Schiſme ſeuer or cut of our ſelues from Chryſt his holy Churches of Germany, Fraunce, England, and other Chriſtian nations, but that vve vvell agree vvith all and euery one of them in the truth of Chryſt, vvhich here vve haue acknovvledged. For albeit there is ſome varietie in diuers Churches, about the vttering and ſetting foorth of their doctrine, and about Rites or Ceremonies, vvhiche they receaue as a meane to edifie their Churches, yet that varietie neuer ſeemed to miniſter cauſe of diſſention and Schiſme in the Churche: For in ſuche matters the Churches of Chryſte haue alvvayes vſed their libertie, as vve may reade in the Eccleſiaſticall Hiſtorie. The godly in time paſt thought it ſufficient, yf they agreed in

Varietie of Ceremonies and diſſent in triffes.

Agreement.

the

the chiefe poynts of their fayth, in the true meaning thereof, and in brotherlye loue: VVherfore vve truſt that Chryſts churches (vvhen they ſhall perceaue and finde that vve conſent in all Articles of our holy and eternall Gods doctrine, in the true vnderſtãding therof, and in brotherly loue vvith them, and chiefly vvith the auncient Apoſtolike Churche) vvill likevviſe vvillingly agree vvith vs in thoſe matters: for the cheſeſt cauſe, vvhich moued vs to publish this confeſſion, vvas to ſeeke, obtaine, and once obtained, to keepe peace, concorde, and mutuall loue vvith the Churche of Germany and other foreyn Cuntreis: vvho be, as vve throughly perſvvade our ſelues, ſo kinde, ſo ſincere and perfect, that if any of our doings haue, perhaps, not ben vvell vnderſtode hitherto of diuers, they vvill hereafter, (hearing this our playne Confeſſion) not count vs Heretikes, nor condemne our Churches (vvhich are true Chriſtian churches) as impious. But in eſpeciall vve profeſſe, that vve are alvvays ready (if any man require it) more at large to declare all and eche particular thing, that heere vve haue

purposed, yea and to yeelde, and giue them most hartie thankes, and to obey them in the Lorde, vvhich can teach vs better doctrine by the vvorde of God, to vvhom be praise and glorie. The first of March. 1566.

All the Ministers of all Chryst his Churches in Heluetia, subscribed their names whiche be at Tygur. Bern. Scaphouse. Sangal. the Coun of Grisons, and they which be ioyned in league with them, on this side and beyonde the Alpes, Mulhouse and Rienne. To whom the Ministers of the Churche of Geneua haue associated them selues also.

A briefe and playne confession and declaration of true Christian Religion. &c.

Of the holy Scripture, and of the true worde of God. Cap. 1.

WE beleeue, and confesse, that the Canonical scriptures set forth in the old and new Testament, by holy Prophets and Apostles, is the verye true worde of God: and that they haue sufficient authoritie not of men, but of them selues. For God him selfe spake to our forefathers, the Prophets and Apostles, and speaketh yet to vs by his holy Scriptures, wherin the Catholike Churche of Chryst hath at full set forth, whatsoeuer may truely instruct vs, both howe we should beleeue to be saued; and what life we shoulde leade to please God, for the which cause he hath expresly commaunded, that nothing be added to his word, or diminishes from the same. We thinke

The Canonicall Scripture is the worde of God.

The Scripture is sufficient to instructe vs in all godlines.

therefore, that in these Scriptures we ought to seeke true wisdome & godlines, reformation, and gouernement of Churches, instruction to gouerne our selues in al godlinesse: to be short, the proofe of doctrine, and reproofe, or confutation of al errours, with good admonitions: according to that saying of the Apostles: The holy Scripture is geuen by the inspiration of God, and is profitable to teache, to improue &c. 2. Timoth. 3. And agetne, these things I write to thee (saith he. 1. Tim. 3) that thou maist know, howthou ought'st to behaue thy selfe in the house of God: and 1. Thes. 2. whē you receaued of vs the word of the preaching of God, ye receaued it not, as the word of men, but as it is in deede, the word of God. The Lorde himselfe sayde in the Gospel: you are not they, which speake, but the spirite of my father speaketh in you: therefore he that heareth you, heareth me, but he that despiseth you, despiseth me.

Math. 10. Luke. 10. Ioan. 13.

The preaching of Gods worde is the worde of God.

Wherefore when this word of God is preached in the Church by preachers lawfully thereto called, we beleeue, that the very true word of God is taught and receaued

ceaued of the faithfull, and that we ought not to imagine or to loke for from heauē for any other worde of God, nor consider the Preacher so muche, as the worde it selfe, whiche is preached: For albeit the preacher be euill & sinfull, yet the worde of God remayneth still true and good. Neither do we thinke, that the outward preaching is therefore is to be compted vnprofitable, bicause the true Religion dependeth of the inward lightning of the holy Ghost, or bicause it is written, no man shall teach his neighbour, for al men shall know me: he is nothing, which watereth or planteth, but God which giueth the increase. For albeit no man come to Chryst, except he be drawen of his heauenly father, and illuminated with the holy Ghost, yet we know that God will haue his word preached by some outward meanes also. For he could haue taughte Cornelius by his holye spirite, or by an Angell, without Peters ministerie, yet notwithstanding he sent him to Peter, of whom the Angell speaking, sayeth: He shall tell thee what thou muste do. For he whiche inwardlye illuminateth

The preachers sinne maketh not Gods worde the worse. The inward working of the holye ghoste disanulleth not the outward preaching. Iere. 31. 1. Cor. 3. Ioan. 6.

by geuing his holy spirite to men, commaundeth also his Disciples, saying: Go ye into all the worlde & preach the Gospel to euery creature, as Paule preached the outwarde worde to Lydia, a seller of purple at *Philipie*, but inwardly the Lorde opened the womans harte. And the saide Paule speaking elegantly by degrees, as it were, Rom. 10. at the length inferreth: Then fayth is by hearing, and hearing by the worde of God. Howbeit we acknowledge that god can illuminat, whom, and when he will, euen without the outward ministerie (suche is his omnipotent power) but we speake of the ordinary way shewed to vs by Gods commandement, and declared by examples. We detest therefore the Heresies of Arrelion, of the Maniches, of the Valentinians, of Cerdo, and the Marcyonites, who either denied the Scriptures to be of the holy Ghoste, or else disalowed some parte thereof, or mangled and corrupted them. Notwithstanding we playnly affirme, that certayne bookes of the olde Testament are called of some auncient writers Apocrypha, of other Ecclesiasticall, bicause they

Heresies.

Apocrypha.

they would haue them red in the church: but yet not to be alleaged as sufficient authoritie to confirme our faithe: as Augustin in his boke de ciuitate dei. 18. cap. 38 declareth, that in the bokes of kings mention is made of names and bokes of certaine Prophets: but he addeth, that they are not recited in the Canon, and that those bokes, which we haue, are sufficient to instruct vs in all poyntes of godlynesse.

Of expounding the holy Scriptures, of the Doctors, Councels, and traditions. Cap. 2.

THe Apostle Peter sayde, that the holy scriptures are not of any priuate interpretatiō. Wherefore we do not allow all kinde of interpretations, neither do we acknowledge that sense of the Romain church, as they cal it, which simply God wote, the defenders of the churche of Rome woulde compell euery man to receyue: but we accept that interpretation only, as true, whiche is gathered out of the Scriptures themselues, that is, of the propriete of that tong in the whiche

2. Pet. 1. The true interpretation of the Scriptures.

they were written, and examined accordyng to the circumstance, and so expounded, as they may agree with many other like and vnlyke places, not swarueng from the rule of Faith and charitie, but may most auance gods glory & mans saluation. Therfore we despise not the holy fathers expositiõs Greek or latin, neither do we reiect their disputations or treatises of holy things, as long as they agree with the Scriptures. Howbeit we disallowe (after a modest sorte) their iudgementes, when they are espied to write thyngs not agreeing or contrary to the Scriptures. Neither thinke we that we do them any iniurie in so doyng, seeing they al with one consent are of this mind that they would not haue their writings to be of equall authoritie with the Canonicall Scriptures, but will vs so farre forth to allow them, as they cõsent with the Scriptures, byddyng vs to receyue those thyngs whiche agree with Gods worde, and leaue that whiche swarueth from the same. In like maner ought we to esteeme the decrees or Canons of coũcels. Wherefore wee iudge it of smalle

The holy fathers expositions.

Councels.

force

force in cõtrouerſies of religion, or mat-
ters of fayth, to be vrged with the bare
ſentences of the fathers, or with decrees
of Councels, muche leſſe with receyued
cuſtomes, or with continuance of tyme.
For we admit none other iudge in mat-
ters of faythe, than God hymſelfe: pro-
nouncing in his holy Scripture, what is
true, what falſe, what to bee followed,
what to be auoyded. So that wee are ſa-
tiſfied with the iudgements onely of ſpi-
rituall men, whiche iudgementes are ta-
ken out of the worde of God. Ieremie
and other Prophets did vtterly cõdemne
the coũcels of the Prieſts holden againſt
the law of God, earneſtly admoniſhing
vs not to heare thoſe Fathers, who wal-
king in their own inuentions, haue gone
aſtray from the path of Gods lawe.

Who is ours iudge in matters of fayth.

We refuſe alſo mens traditions, whi-
che notwithſtãding their glorious titles
as though they came of god, and his apo-
ſtles, deliuered to the church by expreſſe
word of mouth, and as it were by the hã-
des of apoſtolik men giuen to biſhoppes
their ſucceſſors, yet being conferred with
ỳ ſcripture, doth diſſent frõ them, whiche

Mens tradi-
tions.

A gueth

argueth that they were neuer made by the apostles scolers. For as the apostles taughte not contrary doctrine one to the other, so their scholers published not repugnant doctrine to the Apostles: nay it were rather impious to affirme, that the Apostles in their lyfe tyme by worde of mouthe diuappoynte things contrary to their owne writings. Paule playnly affirmeth, that he taught one kinde of doctrine in al churches. And agayn he sayth: We wryte none other things vnto you, than that you read, or know. In an other place he witnesseth, that he and his Disciples, that is to wit, they that followe his apostolike steps, do walke all in one way, and dow al things together with one spirite. The Iewes hadde in tyme paste traditions of the Elders, but they were confuted by Christe: saying that the keping of them was an hinderance to gods lawe, and that God was worshipped in vayne by them.

1. Cor. 4.
2. Corin. 1.
2. Cor. 12.
Math. 7.
Marc. 7.

We beleeue and teache that there is one God in essence or nature, subsisting by himself, sufficient in al points of himselfe, inuisible without a body, infinite, eternall, maker of all things both visible and vnuisible, the soueraign good, euer lyuing, giuing life, and preseruyng all thyngs, omnipotent, of perfect wisedome, gentle, mercyfull, iust and true: but we detest their heresies, that woulde haue more gods, thã one. For it is plainly written, the Lorde thy God is one, I am the Lord thy God, thou shalte haue none other Gods before mée. I am the Lorde, and there is none other, there is no GOD besydes mée. Am not I the Lorde: and there is none other but I alone, a iuste and sauyng God, there is none, but I: I am Iehouah, Iehouah, a mercyful and gracious God, of long suffring, abounding in goodnesse and truth. There is but one God. Deuter. 6. Exod. 20. Esay. 45. Exod. 34.

We beleeue notwithstandyng, and teache, that the same God of infinite power beeing one God indiuisible, is distinguished inseparably, and vnconfusely into the Father, the sonne, and the holy Ghost, so that the father begat the sonne The Trinitie.

from

from the beginning: the ſon was begot-
ten by vnſpeakeable generation: the holy
Ghoſt proceedeth from them bothe, and
that from the beginning, and is to be ad-
ored with them both: ſo that they be not
thre Gods, but thre perſons conſubſtã-
tial, coeternall, and coequall, diſtinct tou-
ching their ſubſtance, the one going be-
fore the other in order, but yet without
any maner of inequalitie: for by nature
or eſſence they be ſo vnited, that they be
one God, and haue one diuine eſſence cõ-
mon to the father, the ſonne and the holy
Ghoſt. For the Scriptures hath taughte
vs a manifeſt diſtinction of perſons, by
the wordes, which emong al other things,
the angel ſpake to the bleſſed virgin: The
Luc. 1. holy ghoſt ſhall come vpon thee, & the po-
wer of the moſt high ſhall ouerſhadowe
thee: and that holy thing whiche ſhall be
borne of thee, ſhall be called the ſonne of
God. In the baptiſme alſo of Chriſte, a
voyce was herd from heauen, ſpeking of
Math. 3. him: This is my beloued ſonne. The ho-
ly Ghoſte appeared in the likeneſſe of a
Iohn. 1. doue: and when the Lord himſelf bid his
diſciples Baptiſe, he cõmaunded them to
bap-

baptise in the name of the father, the son, and the holy ghost. Also in an other place of the gospel, he sayd: My father shal send you the holy ghost in my name. Again he affirmeth the same, saying: When the comforter shal come, whom I wil sende vnto you from the Father, euen ỳ spirite of truth, which procedeth of the father, he shal testifie of me: to be short, we receyue & allow the apostles creede, which techeth vs ỳ true faith. We cõdemne therfore the Iewes with all blasphemers of the holy Trinitie, which we ought to honor. We condemne also al heresies & heretikes, teching that the Sonne and the holy ghost is God by name onely. Also that there is in the Trinitie a thyng created, and seruyng or subiect to the other: To be short, that ther is in it any inequalitie of more or lesse, or that the Trinitie hath one body, or is fashioned lyke a body, differing in maners or will, or confuse or solitary, as though the Sonne and the holy ghoste were nothynge elſe, but the affections, and proprieties of one God the Father, as the Monarchici, the Nouatians, Praxeas, Patripassians, Sabellius, Samosatenus, Aetius,

Math. 28.

Iohn. 15.

Heresies.

Aetius, Macedonius, Anthropomorphitæ, Arius, and such like did thynke.

Of Idols or images of God, of Christ, and of Saincts. Cap. 4.

Images of God the Father.

BEcause God is an inuisible spirit, of an infinite essence, truly he cannot be expressed or represented by any image, or any maner of science. In consideration wherof, we feare not to call the images of God, (as the Scripture dothe) meere lyes. Wee reiect therfore the Idols, not of the Gentils onely, but the Images of Christians also. For albeit Christe dyd take vpon him, our humaine nature, yet he toke it not for that intente, to giue a paterne to caruers and paynters. He denyed, that he came to breake the law and the Prophets: but by the lawe and Prophets images be forbidden. He denyed, that his corporall presence should profit his churche, he promised that he woulde be alwayes with vs, by his spirite, who then woulde thinke that the shadowe or image of his body should profite the godly any maner of wayes? And seing that he abydeth in vs by his spirite, wee are

Images of Christe.

Math. 5.

Deut. 4.

Esay. 40.

Iohn. 16.

2. Cor. 3.

dout-

doutlesse the temples of God. But what agreement hath the temple of God with Idols? And seyng that the blessed spirites and heauenly Saintes woulde in no wise be worshipped, and were agaynste images, while they liued here vpō earth: is it like ỳ they being now saints in heauen, and angels are pleased with their images, to the which men bow their knee, put of their cap, and otherwise honour.

2. Cor. 6.

Images of Saincts.

Acts. 3. 14. Apo. 17. 22.

To the end that men might be instructed in Religion, and put in mynde of diuine matters, and their saluation, Christ hath commaunded that his gospel should be preached, he hathe not licenced vs to paynt Images, & to teache lay men with pictures: he ordeyned his Sacramentes also, but hath no where appoynted images to be erected. Moreouer whether so euer we turne our face, the liuely & true creatures of God are before oure eyes, which beyng wel marked (as it is meete they should) do much more moue the beholder, than all the images, or vaine, immoueable, rotten, and dead pictures of all the men in the world. Of these the Prophet spake ful truly: They haue eyes and

Marc. 16.

Images are lay mens bookes.

Psalm. 115.

Lactantius.

Epiphanius and Ierome

Augustine cap. 55.

see not. &c. Therefore we allow the iudgement of Lactantius, that ancient Doctor: saying, There is no doubt, but that there is no religion, where soeuer an image is. We affirme also that Epiphanius that blessed Bishop did well, whiche finding in a churche porche a veall, wheron was paynted the image as it were of Christ, or of some saincte, cut it in peces, & caried it away with him, bicause contrary to the authoritie of the scripture, as he sayd, he sawe the image of Christes humaine nature hang on the Crosse, wherefore hee commaunded, that no more such veales should euer after be hanged in Christes Church, as be against our religion (quod he) but rather that ỹ scrupulositie should be taken away, which is vnworthy of the church of Christ, and not meete for faithfull people. Furthermore wee approue this sentence pronounced of S. Augustin of true religion. Let vs not compt it religion, to worship the workes of mennes handes, for the craftsmen that forge such things are much more excellēt than their handy works, whome notwithstanding we ought not to adore or worship.

Of

Of adoration, serving and callyng vpon God by our only mediator Jesus Christ. ca. 5.

WE teache men to honour, and worshipp the true God only. We gyue this honour to none other, according to the commaundement of the Lord: Thou shalt honour the Lord thy God, and him alone shalt thou serue. Verily al the prophets haue vehemently inueyd agaynste the people of Israell, bicause they worshipped strange Gods, and not the onely true God. But we teache, that God is to be worshipped, as he himself hath taught vs to serue him: that is, in Spirite and truthe: and not with any superstition, but with sinceritie of hearte, according to his word, lest he say to vs at any time: Who required this at your hands? Paul auoucheth, that God is not worshipped with mens handes, as though he needed any thing: We call vppon hym only in all daungers and affaires of our lyfe, and that by the intercession of our onely mediatoure Jesus Christe, for wee are thus expressly cõmaunded: Cal vpon mée in the day of trouble, and I will deliuer thee, and

God only is to be adored and worshipped. Math. 4.

Esay. 66.

Hierem. 7.

Acts. 17.

God only is to be called vppon for Christs sake alone. Psalm. 50.

end thou shalt glorifie me: Moreouer the lord hath most bountifully promised vs, saying: Whatsoeuer ye shall aske of my Father he wil giue it you: Againe, come vnto me all ye that labor, and are heauy laden, and I will refreshe you. And agayne: Howe shall they call vppon hym in whome they haue not beleeued? Wee then that beleeue in God only, call vpon hym only, and that for Christes sake only. For there is one God sayth the apostle, and one mediator betwixte God, and man Christ Jesus: And ageyne, If any man sin, we haue an aduocate with the father Jesus Christ the righteous: wherfore we neither adore the Saincts in heuen, neither worship, neyther call vpon them, ne yet acknowledge them to bee in heauen, as oure intercessours or mediatours to God. For God suffiseth vs, and our only mediatour Jesus Christ, wherfore wee gyue not to any other the honor due to God, and his Sonne, because he hath plainely sayde: I wyll not geue my glorie vnto an other. And Peter teacheth: Among men there is giuen none other name vnder heauen, wherby wee must

John. 16.

Matth. 11.

Rom. 10.

1. Timo. 3.

1. Iohn. 2.

Saints shold not be adored or called vpon.

Esay. 43.

Acts. 4.

must be saued, but the name of Christ, in whome truly whosoeuer deliteth and taketh pleasure, they seeke nothing without his helpe.

Howbeit, we contemne not the saintes, nor thinke of them as wee do of the common people, for wee acknowledge them to be the liuely images of Christe, the louers of God, who haue ouercome the flesh and the worlde with glory, wee loue them therfore as our brethren, and honor them also, but not with godly honor, but haue them in honorable estimation, and giue them their due and iuste prayse, wee imitate also they^r good steps, for wee most earnestly desire and wishe, that wee, being followers of their fayth and vertues, may be made with thē partakers of eternal life, and may dwel together with God for euer. In this behalfe we lyke the sentence of S. Augustine of true religion, saying: Let vs not thinke it any religion to worshippe dead men. If they haue liued godly, they are not thought to bee suche, as require of vs that honor, but rather such, as would haue vs to worship God, and reioyce when the eyes

What honor is to be giue to saincte.

of our heart be opened through his mercie) wherby we are made felowseruants of their reward. They are therfore to be honoured for imitation, not to be adored for religion. Muche lesse do wee beleue, that the reliques of Saincts are to bee worshipped. The holy Saincts in olde tyme thoughte that they had sufficiently honoured the dead, if they had honestly, and comely committed their reliques to the earth, when their soules were ascended into heauen. And they esteemed the vertues, learning, and faith of their forefathers to be moste precious reliques of all other: which giftes of God, as they extolled when they praysed the deade, so they endeuored to expresse in their owne deeds, while they liued here on the earth. The self same old ancient holy mē swore not but by the name of the only God Iehouah, according to his law, by the which law as it is forbid to swear by the name of strange Gods, so we take no solemne othes required in the Saincts name, we reiect therfore in al these pointes the doctrine, that attributeth to to much honour to the Saincts which be in heauen.

Relikes of Saincts.

Honouring the dead.

To sweare by the name of God only Deut. 10. Exod. 23.

Of

Of Gods prouidence. Cap. 6.

WE beleue that all things in heauen, in earth, & all his creatures are preserued and gouerned by the prouidence of this wise, eternall and omnipotente God. For Dauid testifieth, saying: The Lord is high aboue all nations, and his glorye aboue the heauens, who is like vnto the Lorde oure GOD that hath his dwelling on high, who abaseth himselfe to behold things in heauen and in earth? Againe he sayth: Thou hast foresene all my wayes, for there is not a word in my tong, but lo, thou knowest it wholly, O Lorde. Paule also witnesseth: In hym we liue, moue, and haue oure being. Rom. 11. Of him, and throw him, and for hym are all things: Moste truly therfore and according to the Scriptures, hathe Augustine in his booke de Agone Christi cap. 8. pronounced: The Lorde sayd, Are not two sparrowes solde for a farthing: and one of them shall not lighte on the ground without your father. By whiche words he wold declare vnto vs, that euē that which men think most vile, is gouerned by the omnipotēt power of the lord.

All things are gouerned by god his prouidence.

Psalm. 113.

Psalm. 139.

Act. 17.

Rom. 11.

For so speaketh the truthe hymselfe, the fowles of the ayre are fedde by him, and the Lillyes of the fielde were clothed of hym, and the heares of our head are numbred. Wee condemne therefore Epicures, whiche deny the prouidence of God, and all those, which blasphemously say, that God is occupied about the wheeles of heauen, and neither seeth, nor yet careth for vs and our matters. Dauid also the kingly prophet accuseth them, saying: Lord how long shall the wicked triumph? They saye, the Lorde shall not see, neyther wyll the GOD of Iacob regarde it. Vnderstande ye vnwyse among the people, and ye fooles when wil ye bee wise: he that planted the eare shal he not heare? or he that formed the eye shall he not see? Howbeit we despise not the meanes as vnprofitable, wherby the diuyne prouidence worketh, but wee teache that wee should so farre forth vse them, as they are commended vnto vs in Gods worde. Wherefore wee disalowe theyr rashe wordes, which say: If all things bee gouerned by the worde of God, doutlesse, our indeuors and studies be in

Math. 6.

Heresies.
Epicures.

Psalm. 94.

We ought not to despise lawfull meanes to bring things to passe.

Obiection.

be in vayne, it shall suffise if we commit all things to the gouernaunce of Gods prouidence, neither is there cause why we should be more carefull for any matter, or do any thing else. For although Paule did acknowledge, that he sayled by the prouidence of God, who saide to him: Thou must beare witnesse of me at Rome also: who moreouer promised, saying: No man shal be lost, neither shal there an heare fall from the head of any of you, yet notwithstanding, the selfe same Paule auouched to the Centurion and Souldiers, except these abide in the shippe, ye can not be saued. For God which hath appoynted an ende for euery thing, euen he hath ordeined also both the beginning and meanes, by the which he may come to the ende. The Ethnicks ascribe the gouernment of things to blinde Fortune, and vncertayne chaunce, but S. James will not haue vs say, to daye or to morow we will go into such a citie, and continue there a yere, and bie and sell and get gayne, but addeth, for that we ought to say, if the Lorde will, and if we liue, we will do this or that: And

Solution.

Actes. 23.

Actes. 27.

Note.

To fortune we ought not to attribute things.

Iam. 4.

Auguſtine ſheweth in. 148. Pſal. al thinges in the worlde which vayne men think to be done by chaunce, are not done but by Goddes worde, becauſe they are not brought to paſſe without his commaundement: ſo it ſeemed that it was done by chaunce or fortune, that Saul ſeeking his fathers Aſſes, ſhould light vpon the Prophet Samuell. But God ſaide before the Prophet: To morow I will ſende to thee a man of the tribe of Beniamin. &c.

1. Sam. 9.

Of the creation of all things, of Angels, of the diuell, and of man. Cap. 7.

God made al things.

THis good and omnipotent God hath created by his eternal worde al things both viſible and inuiſible, and preſerueth them by his euerlaſting ſpirit: as Dauid witneſſeth, ſaying: By the worde of God the heauens were made, and al the hoſte of them by the breath of his mouth: all things that God made were very good, created for the profite and vſe of man: We affirme that al thoſe things did proceede of one beginning onely. We condemne therfore the Manicheis and Marcionits,

Pſal. 33.

Manicheis,

cionites, who impiously forged two substances or natures, the one good, the other euill: also two beginnings, and two Gods contrarye to them selues, a good, and a badde. Angels and men to excell al other Creatures: The holye Scripture pronounceth of Angelles, that God maketh the spirites his messengers, and a flaming fire his Ministers, also Heb. 1. Are they not all ministring spirites sent forth to minister for their sakes, whiche shall be heires of saluation? Our Lorde Iesus Christe him selfe testifieth of the Diuell. Iohn. 8. He hath bene a murtherer from the beginning, and abode not in the trueth, bicause there is no trueth in him: when he speaketh a lye, than speaketh he of his owne: For he is a lyer, and the father thereof. We teach therefore, that some Angelles did continue in their obedience, and are appoynted to the faithfull seruice of God, and man, and that other some fell, of their own accord, and being cast doune headlong into eternall destruction are become the enemies of all goodnesse, and of the faithfull. Now concerning man, the Scripture sayeth: That

and marcionites.

Psalm. 104. Angels.

The Diuell.

Of man.

Gene. 2. That at the first, he was created good, according to the image & likenesse of God, that god placed him in Paradise, making all things subiecte to him, whiche thing Dauid doth gloriously set forth. 8. Psalm. He gaue him also a wife, and blessed the both, we saye that man consisteth of two diuerse Substances, comprehended in one person of the soule (which is immortall, for being separated from the bodie, it neither sleepeth, nor dieth) and of the body, which is mortal, but shal, notwithstanding his mortalitie, in the latter day of Judgement, be rayse from the dead, to the end that euer after, the whole mã, both body and soule, maye remayne alwayes either in life or death. We condemne all them which iest at, or by subtill disputations call in doubte the immortalitie of the soul, or that affirme the soule to slepe, or to be a part of God. To be shorte, we condemne all the opinions of al those, whosoeuer thinke of creation, of Angels, of Diuels, and of man, contrary to the doctrine, which is taught us by the holy Scriptures, in the Apostolike Churche of Christ.

Heresies.

Of

Of the fall of man, of sinne, and of the cause of sinne. Cap. 8.

MAN was at the beginning created of God, after his Image, in righteousnesse, and true holines, good, and vertuous: but by the inticement of the Serpent, and through his owne default, he fell from goodnesse and righteousnesse, and was made a bondeslaue to sinne, death, and sundry calamities. Suche as he became after his fall, suche are al they which be his offspring, subiect I meane, to sinne, to death, and diuerse miseries. We vnderstande by sinne, that naturall corruption of man, deriued or sprong from those our first parents to vs all, wherewith we beeing drowned in wicked concupiscence, geuen to no good, but prone to al mischiefe, ful of naughtinesse, distrust, contempt, and hatred of God, are able of our selues to do, no not so muche as to thinke any good: Moreouer increasing in yeres, offending by wicked thoughtes, wordes and deedes ageinst the lawe of God, we bring forth corrupt fruit meete for so corrupt a tree, by reason whereof through

The fall of man.

What sinne is.

Mat. 17.

through our owne default, being subiect to Gods wrath, we stande in daunger of iust punishment, and shoulde in deede vtterly haue bene reiected of God, had not Christ our deliuerer brought and reconciled vs to him ageine. By death therfore we vnderstande, not onely bodily death (wherof we must also ones taste, for our sinnes) but also continuall punishment due for our sinne, and corruption: For the Apostle sayth, We were dead in sin, and wer by nature the childrē of wrath, euen as other were, but God, who is rich in mercy, when we were dead through sinne, reuiued vs with Christ. Likewise Rom. 5. By one man sinne entred into the world, and death by sinne, & so death went ouer all men, for as muche as all men haue sinned.

What death is.

Ephe. 2.

Rom. 5.

Originall sinne.

We acknowledge therfore, that there is in all men Originall sinne. We confesse that all other sinnes, which come of it, be both in name and in very deede sins, by what name so euer they be called, eyther mortal sinne, or venial, or that sinne whiche is named the sinne ageynst the holy Ghost, whiche shall neuer be forge-

Actual sinne

Mark. 3

now

ium: We confesse also that all sinnes be not equall, but some more heynous, than other some, (although they spring out of one fountayne of corruption and wickedulitie,) that according to the Lorde his saying, it should be easier for them of the land of Sodom in the day of iudgement, thã for that city which despiseth the glad tidings of the Gospell. We condemne therfore also those, which haue taught contrary to this doctrin: Especially Pelagius and all Pelagians, with the Iouianists, who as the Stoyckes do, make all sinnes alike. We thinke in all poynts touching this matter, as S. Augustine doth, who gathered out of the Scripture, & defended by them, this doctrine

1. Iohn. 5.

Matt. 10. 11.

Furthermore we condemne Florinus, and Blastus, against whõ Ireneus wrote: also we condemne those, that make God the author of sinne, for it is playnly written: thou art not the God, which wouldest iniquitie, thou hatest all them that worke mischiefe, & wilt destroy all those that speake lies. Agein Ioh. 8. When the diuell speketh a lie, thã speaketh he of his owne, for he is a lier & the father of lyes, but

God is not the author of sinne.

Psalm. 5.

but in our selues also ther is vice inough, so that there is no neede that God should powre into vs a new kinde of wickednesse, or more iniquitie. Wherfore, whe God is saide in the Scripture, to harden, to make blinde, to geue ouer in a reprobate sense, it is to be vnderstode, that god so dothe by righteous iudgement, as a iudge, and iust reuenger. To conclude, as oft as God in the Scripture is saide to do, or seemeth to do any euill, it is not meant, that man doth no euill of himself, but it is signified, that God suffereth euil to be done, and letteth or hindreth it not, by his iust iudgement, although he might haue stayed it, if he woulde, or else we may answere, that God turneth the sinne of man, to a good vse, as he did the sinnes of Iosephes brethren: or else we may say, that God ruleth and bridleth sinne, least it burst forth and raunge further than it is meete. S. Augustine in his *Enchiridion* writeth after a wonderfull and vnspeakeable sort, that is not done without Gods will, whiche is done, notwithstãding, contrary to his will, for it should not be done, if he would not suffer it to

Obiection.

Solut.

be

be done, neither doubtles doth he permit it vnwillingly or by force, but willingly: Neither woulde he, being so good a God, suffer any thing to be euill done, except, being omnipotent also, he coulde turne the euill to good, thus muche Augustine. Other questions, whether God would that Adam should fall, or whether he compelled him to fal, or why he stayed him not from falling, and suche like, we compte to curious to be discussed, except perhaps the wickednesse of Heretikes or some importunate men enforce vs to declare these things out of the word of god, as oft times godly doctours of the Church haue done. For we know that the Lorde did forbid man to take of the forbidden fruite, and that he punished the breach of his commaundement. Neither are we ignorannt that those things whiche are done, are not euill, in respect of Gods prouidence, will, and power, but in respect of Sathan, and our will, which rebelleth against Gods will.

Curious questions.

Reg. 2.

Note.

WE teach in this controuersie (which hath alwaye bredde much contention in the Churche) that the condition or state of man is three wayes to be considered. Firste what man was before his fall, that is to wit, that he was righteous, and had freewil to continue in goodnesse, or decline to ill, howbeit, he chose to do wickedly, wherby he intangled him selfe and all mankinde in the snares of sinne and death, as it is before declared:

The state of man before his fall.

What man was after his fall.

Secondarily we muste consider in what case man was after his fall, he was not bereft of his vnderstanding, his wil was not taken from him, and he cleane changed into a stone or a block, yet those gifts were so altered and diminished in him, that they were not so excellent, or able to do so much as they wer before his fal. For his knowledge was darkened, his will was made bonde, wheras before it was free: for now it serueth sinne not vnwillingly, but willingly, for it is called will, and not will, therfore as touching wickednesse or sinne, man not compelled either of god, or the diuell, but of his own motion, doth euill, & in this behalfe hath free-

Man dothe euill, not by compulsion,

freewil, to do mischiefe. Wheras we se it full oft come to passe, that God hindereth the wicked enterprises and councels of man, that he hath not his purpose, we muste not thereby gather, that he taketh from man the libertie he hath to do euill, but that he preuenteth him, by his might and power, of that intent, whiche otherwise man had freely determined to do, as Josephs brethren did by their owne freewill appoynt to dispatche Joseph out of his life, howbeit they could not do it, bicause God had otherwise by his counsell determined.

but of his owne accorde.

Man hath freewill to euill.

God disapoynteth mans deuises.

As touching goodnesse & vertue, mans knowledge doth not as of it selfe iudge wel of diuine matters. For the scriptures written by the Euangelist and Apostles, requite of euery one of vs, which would be saued, to be borne anewe. So that the former birth by Adam, dothe nothinge profite vs to obtayne saluation. Paule sayth: The naturall man perceiueth not the things of the spirit of God. And in the 2. Cor. 3. He denieth that we are sufficient of our selues to think any thing, as of our selues, but our sufficiencie is of God.

Man can not do good of himselfe.

1. Cor. 2.

It is manifest that the minde and vnderstanding guideth the wil, but if the guide be blinde, it is euident howe farre will wandreth: Wherfore man (not yet being regenerated) hath no free will to do good, no strength to bring any good thing to passe. The Lorde in the Gospell affirmeth: Verily, verily, I say vnto you, that euery one that committeth sinne, is the seruaunt of sinne. And Paul the Apostle writeth: The wisedome of the flesh is enmitie against God, for it is not subiect to the law of God, neither in deede can it be. Furthermore man, after his fall, had muche knowledge of earthly things. For God of his mercy, left him wit, but much differing frō that which he had before his fall. God biddeth man sharpen his wits, and God himself increaseth his gifts in man. It is manyfest how litle or nothing we profite in any arte, without the blessing of God. Truely the Scripture witnesseth, that all sciences come of him, yea euen the Ethnickes ascribed the first beginning of artes to the gods, as inuētors therof. Last of al we must consider, whether they, whiche are regenerate, haue frē

Iohn. 8.

Rom. 8.

Knowledge in all sciences is Gods gifte.

The strēgth of the rege-

freewil, and after what sort they haue it. In regeneration the minde is inspired with the holy spirite, to vnderstande and know the secretes and will of God. And the will is not onely chaunged by Gods spirite, but is made of habilitie also of hir owne accord to be willing, and able to do good. Except we graunt this, we shall denie Christian libertie, and shal bring in, the bondage of the law. The prophet Jeremie speaketh thus: In the person of God, I will put my law in their mindes and write it in their hartes. The Lorde also sayth in the Gospell: If the sonne of God shall make you free, ye shalbe free in deede. And Paul to the Philippians. 1. Unto you it is geuen for Christ, that not onely ye shoulde beleeue in him, but also suffer for his sake: And ageine, I am perswaded that he which hath begon this good worke in you, will performe it vntill the day of Jesus Christ. Also Phil. 2. It is God whiche worketh in you both the wil and the deede. Yers notwithstanding two things are to be obserued: First that those which be regenerated in election, and do good, both not only palliuely,

nerate and after what sorte they haue frewil.

Rom. 8.

Ierem 31.

Ezech. 36.
Iohn. 8.

Two things to be noted.

It is manifest that the minde and vnderstanding guideth the wil, but if the guide be blinde, it is euident howe farre will wandreth: Wherfore man (not yet being regenerated) hath no free will to do good, no strength to bring any good thing to passe. The Lorde in the Gospell affirmeth: Verily, verily, I say vnto you, that euery one that committeth sinne, is the seruaunt of sinne. And Paul the Apostle writeth: The wisedome of the flesshe is emnitie against God, for it is not subiect to the law of God, neither in deede can it be. Furthermore man, after his fall, had muche knowledge of earthly things. For God of his mercy, left him wit, but much differing frō that which he had before his fall. God biddeth man sharpen his wits, and God himself increaseth his giftes in man. It is manyfest how litle or nothing we profite in any arte, without the blessing of God. Truely the Scripture witnesseth, that all sciences come of him, yea euen the Ethnickes ascribed the first beginning of artes to the gods, as maisters therof. Last of al we must consider, whether they, whiche are regenerate, haue

Iohn. 8.

Rom. 8.

Knowledge in all sciences is Gods gifte.

The strēgth of pē rege-

frē

freewil, and after what sort they haue it. In regeneration the minde is inspired with the holy spirite, to vnderstande and know the secretes and will of God. And the will is not onely chaunged by Gods spirite, but is made of habilitie also of hir owne accord to be willing, and able to do good. Except we graunt this, we shall denie Christian libertie, and shal bring in, the bondage of the law. The prophet Jeremie speaketh thus: In the person of God, I will put my law in their mindes and write it in their hartes. The Lorde also sayth in the Gospell: If the sonne of God shall make you free, ye shalbe free in deede. And Paul to the Philippians. 1. Unto you it is geuen for Christ, that not onely ye shoulde beleeue in him, but also suffer for his sake: And ageine, I am perswaded that he which hath begon this good worke in you, will performe it vntill the day of Jesus Christ. Also Phil. 2. It is God whiche worketh in you both the wil and the deede. Here notwithstanding two thinges are to be obserued: First that those which be regenerated in election, and do good, both not only passiuely,

nerate and after what sorte they haue frewil.

Rom. 8.

Ierem 31.

Ezech. 36.
Iohn. 8.

Two things to be noted.

but alſo actiuely, for they be driuen of God to do that which they do. Wherfore Auguſtine doth well alledge that God is called our helper, now none can be helped, except he take in hande ſome thing. The Manicheis ſpoyled man of all action, and made him as a ſtone or blocke. Secondarily we muſt note, that an infirmitie and feblenes remayneth in thē which be regenerated. For ſeing that ſinne dwelleth in them, and the fleſh (although they be borne anew) ſtriueth againſt the ſpirite, as long as they liue, they do not altogether without comberaunce bring that to paſſe, whiche they determined, theſe things are confirmed by the Apoſtle Rom. 7. Gal. 5. Therefore weake is our freewil by reaſon of the dregs of old Adā, and the naturall corruption of maner, ſticking faſt in vs to our liues end. Howbeit, ſeing that the ſtrength of the fleſhe and reliques of the olde man be not ſo ſtrong, and of ſuch puiſance as vtterly to ſuppreſſe & conquere the working of the ſpirit, therfore the faithfull are ſaid to be free, yet ſo that they acknowledge their infirmitie & weakneſſe, without boſting

The Manicheis madnes.

Freewyll in them that be regenerate, is feble and very wycake.

Note.

and

and bragging of their freewill. For the faithfull ought always to keepe in minde that saying, which so often S. Augustine repeteth out of the Apostle: what hast thou that thou diddest not receiue? and if thou hast receiued it why boastest thou, as though thou receauedst it not? Moreouer that thing commeth not streight way to passe; which he appointed. For ỳ successe of things is in Gods hande. Wherupon Paule desireth the Lorde to prosper his iorney, euẽ for this cause, thẽ our freewill is but a weake freewil: Howbeit no man denieth, but that men regenerat & not regenerat, haue freewil in outward things: for man hath his constitution as other liuing creatures haue, that he will do one thing, & will not do an other thing, so he may speake, or hold his peace, go out of the house, or tary within dores. Yet here the power of God is alwaye to be marked, which brought to passe, that Balaam could not go thither, whither he would, neither Zacharie returning out of the Temple, coulde speake, as he had a good will to do. We condemne in this behalfe the Manicheis, who denied that freewill

The successe of things is in Goddes hande. Rom. 1.

In outwarde things all men haue freewill.

Num. 24.

Luc. 1.

Heresies.

was to a good man the beginning of euil. We condemne also the Pelagians, who affirme that an euill man hath free will inough to keepe a good commaundement: both of them are reproued by the holye Scripture, whiche saith ageinst the Manicheis: God made man righteous & good: ageinst the Pelagians, If the sonne of God shal make you free, you shalbe free in deed.

Of Gods predestination, and election of his Saincts. Cap. 10.

God choseth freely of his grace.

GOd hath from the beginning predestinated or chosen freely, & of his meere grace, for no respect that is in men, the saincts, whō he wil haue saued, for Christes sake, according to ỹ Apostles saying: Ephe. 1. god hath chosen vs in him, before ỹ foundation of the world: And ageiu, who hath saued vs, & called vs with an holy calling, 2. Tim. 1. not according to our works, but according to his owne determinate councell, & grace which was giuē to vs, through christ Iesus, before the world was created, but is now made manifest, by ỹ appearing of our saiuour Iesu Christ. Wherfore not with-

without a meanes, although not for our merites, but in Christ, and for Christe, God hath chosen vs, so that they, whiche are now ingrafted in Christ by fayth, be also elected, and they bee reprobate or cast awayes whiche are without Christ: Agreeable to the saying of the Apostle: Proue youre selues, whether ye are in the fayth, knowe you not your owne selues: howe that Jesus Christe is in you, excepte ye be reprobates: To conclude, the Saincts are chosen in Christ by God to a certain end, which the apostle declareth, saying: He hath chosen vs in hym, that we shoulde be holy, & without blame before him in loue, who hath predestinated vs to be adopted thorow Jesus Christ vnto himselfe, according to the good pleasure of his wil, to the prayse of the glory of his grace. And albeit God knoweth who be his, and in a certayn place mention be made of the small number of the elect, yet we must hope well of all, not rashely iudging any man to bee a reprobate. Paule sayth, I thanke my God for you all (he speaketh of the whole churche of the Philippians) bicause of the felow-

We are chosen or predestinated for Christe his sake.

1. Cor. 13.

To what ende we are chosen.

Ephes. 1.

We shoulde hope the best of euery mā

Philip. 1.

ship, which ye haue in the gospel, beyng persuaded, that he, which hath begonne this good worke in you will performe it vntill the day of Iesus Christe, as it becommeth me so to iudge of you all. And when the Lord was demanded whether there were fewe in number that shoulde be saued, he answered not, that a fewe or many should be saued or damned, but rather exhorted euery man to labour, that he might enter in thorough the strayte gate: as though he had said: It is not your part so curiously to enquire of these thinges, but rather to endeuer that by the right way ye may enter into heauen.

Whether fewe be chosen.

Luke. 13.

Obiection.

Wherfore we allow not their wicked talke, which prattle, that a fewe are chosen, and seeing I am not certain, whether I be any of that smal nũber or not, I wil take my pleasure. Neither those, ỹ say: If I be predestinate or elect of God, nothing shall hinder me from the saluatiõ, alredy certainly appointed for mee, whatsoeuer I do, for if I be one of the reprobate, no faith, no repentance shal helpe me, seing that Gods determinate sentence can not not be changed, and therfore all techings

Solution.

and

and admonitions are vnprofitable: that saying of the Apostle maketh ageynste them. The seruant of the Lord must be apt to teach, instructing them with meke nesse that are contrary minded, prouyng if God at any time wil giue them repentance, that they may know the truth, and that they may come to amendement out of the snare of the deuil, which ar take of him, at his wil. But Augustinin his boke entitled de bono perseuerantiæ, cap. 14. & ỹ residue folowing doth shewe, that both must be preached, not onely the grace of free election, and predestination, but also wholsome admonitions. We disallowe therfore those, whiche demaund without Christ, whether they be elected from the beginnyng, and what God determyned of them before the world was made, for thou must heare the preaching of the gospell and beleeue it, and must vndoutedly thinke if thou beleue and be in Christ, that thou art one of the elect. For the father hath opened to vs by Christ (as euen now I declared) out of the apostle. 2. Timo. 1. the eternal sentence of his predestination. We oughte therefore to teache, and

2. Tim. 2. Admonitions are not in vayne.

Whether we be elect.

and to consider aboue all other things, how much loue our heuenly father, hath reueled to vs thorow Christ. We must heare what the Lord himself dayly sayth to vs in his Gospell, and marke how he calleth vs, saying: Come vnto me all ye that labour, and are heauy laden, and I wil refresh you. So God loued the world that he gaue his only begotten sonne for the world, to the ende that all, which beleue in him shoulde not perishe, but haue life euerlasting. Also Math. xviij. It is not my fathers will that any of these little ones should perish. Let Christ therefore be our glasse, wherin we may behold our predestination, we shall haue a testimonie playne and sure enough, that wee are written in the booke of lyfe, if wee take part with Christ, and if he be ours, and we his, knit together with the bonds of true fayth, when we be tempted about predestination (then the which temptation, there is scarse any more dangerous) let it be our comfort, that Gods promises are generall to the faithful, saying: Aske and ye shall receyue, euery man that asketh, receiueth. And to conclude, lette vs

Math. xi.

Iohn. 3.

Temptaciõs about predestination.

Luke. xi.

reioyce

reioyce, that with the whole churche of God, we pray, Our father vvhiche art in heauen &c. That we are also by baptism, ingrafted in Christes body, and fedde in the church, oft tymes with his flesh and blod, to the obtaining of life euerlasting. With those comforts we being strengthned, are willed by Paule to worke oure saluation, with feare and trembling.

Of Iesus Christ, true God, and perfect man, the only sauiour of the worlde. Cap. 11.

WE beleue and teach, that the sonne of God our Lorde Iesus Christe, from the begynning, was predestinate of his father, to be the Sauiour of the worlde, and that he was begot not only when he toke flesshe of the virgin Mary, and before the foundation of the worlde was layde, but euen before all eternitie, that of his Father, after an vnspeakable sort. For Esai sayth. xlviii. What man shal declare his generation. And Mich. v. His goyng forth hath ben from the beginning, and from euerlasting. And Iohn

Chryste is true God.

in the

in the Gospell. Chap. j. In the beginning was the worde, and the worde was with God, and that worde was God. &c. Therfore the sonne, touching his dignitie, is coequall, and of one substance with the Father, true god, not by name or adoption, or any dignitie only, but in substãce and nature, as Iohn the Apostle sayeth; 1. Iohn. 5. This is the true God & life euerlasting. and Paul Heb. j. He hath made his sonne heire of al things, by whom he made the worlde, beyng the brightnesse of the glorie, and the ingraued forme of his person and bearing vp all things by his mightie worde: for in the Gospell the Lorde hym selfe hath sayde: Glorifie thou mee, O Father, with thyne owne selfe, with the glorie whiche I had with thee before the worlde was. It is written Iohn. v. That the Iewes sought to kill Christe, bicause he called GOD his father, making himselfe equall with God: We detest therefore the impious doctryne of Arius, and all the Arrians, agaynste the sonne of GOD, but chiefly the blasphemies of Michaell Seruetus a Spaniarde, and all that take his part, whiche blas-

Iohn. 17.

Heresies.

blasphemies agaynst the sonne of God, Sathan by them hath, as it were, brought from Helle, and moste impudently and impiously bothe sowe abroade in the worlde. We beleeue also and teache, that the self same eternall Sonne of the eternall GOD, was made the sonne of man also, of the seede of Abraham and Dauid, not by carnall copulation (as Hebion sayde, but conceyued moste purely of the holy Ghoste, and borne of Mary, who notwithstandyng continued a Virgin, as the storie of the gospell dilygently setteth oute vnto vs: and Paule sayeth, he chose not angels, but the seede of Abraham. Iohn the Apostle, lykewyse sayeth: He that beleeueth not, that Iesus Christe came in the flesh, is not of God. The flesh therfore of Christ was neyther fantasticall, nor brought downe from Heauen, as Valentin and Marcion dreamed. Furthermore oure Lord Iesus Christe, had a soule, not voyd of sense and reason, as Appollinaris thoughte, neither hadde he flesh without a soule, as Eunomius taughte, but a soule indued wyth reason, and flesh wyth all

Christ being true mā had flesh also.

The virgin Mary. Math. 1. Iohn. 1. Hebr. 2.

Iesus Christ had a soule indued with reason.

all his senses: by the which senses he felt and suffred true and vnfayned torments and greefes, at the time of his passion as he himselfe sayd: My soule is very heuy euē to the death: and in Joh. the 13. Now my soule is troubled. &c.

Math. 26.

Two natures in Christ

We acknowledge therfore two natures, a diuine, and humain in our one lord Jesus Christe, and further say, that they be ioyned or knit togither, not confounded or mixt, but rather that the properties of their natures remayne safe in one person, united or ioyned together, for that we worship one Christe our Lorde, and not two: I saye one, true God, and true man: as touching his diuine nature, of like substance with his father: as touching his humanitie, of lyke substance with vs men, and lyke in all poyntes, excepting sinne. For as we doe abhorre from the

Hebr. 4.

Heresies.

Nestorians opinion, making two of one Christe, and breaking the vnitie of his person, so we willyngly detest the madnesse of Eutyches, and Molothelites, or Monophistices, who denye the properties of his humaine nature. Neyther do we teach, that Chryst his diuyne nature dyd

Chryste his diuine na-

suffer,

suffer, or that he as touching his humain nature, remayneth to this daye on the earth: or that his humanitie is euery where: neyther do we thinke or teache, that Christ had no true body, after it was glorified, or that then it was deified, and so deified, that it kept not the properties of a body and soule, or that it was chaunged altogether into a diuine nature, and began to be only one substance. Wherefore we allowe not the fonde fowlish quirkes of Schuenkfeldius, and suche like subtill disputers, nor their intricate obscure reasoning of this matter, wherin they agree not among themselues. Furthermore, we beleeue, that our Lorde Iesus Christ suffered and dyed in deede, for vs in the flesh, as Peter sayth. Wee detest therefore the Iacobites, and the Turkes most impious madnesse, who abhorre the passion of Christe. In the meane whyle wee deny not, but that the the Lord of glory, according to Paules wordes, was crucified for vs. For deuoutly and reuerently wee read, and vse the comon propertie of speach drawne out of the scriptures, and vsed of al the old writers, in expounding

ture suffered not, neyther is his humain nature euery where

Heresies.

1. Pet 4.

Christ touching his humanitie suffered in deede.

1. Cor. 2.

and reconciling the places of the scriptures, which seeme to disagree. We beleeue and teache, that the same our Lord Iesus Christ, did rise from the dead in the selfe same true flesh, in the which he was crucified and dyed, and that he rayled not vp an other body, in stede of that which was buried, nor that he became a spirit, where as before he was flesh, but that he kept still his true body. Therfore, when his disciples thoughte that they sawe the spirite of the Lord, he shewed them his handes and feet, pierced with nayles, & raced with wounds, adding these wordes: beholde my handes and my feete, that it is I my selfe, handle me, and see, for a spirite hath no flesh and bones, as ye see me haue.

Christ, his resurrection.

Luke. 24.

In the self same his flesh we beleeue, that our Lord Iesus Christe, did ascende aboue all heauens that may be seene, into the very highest heauen, that is to witte, the seate of God, and place of the blessed, where he sitteth on the right hand of god the father: whiche right hande, although it signifie equall glory and maiestie with God the father, yet it is taken for a certain

Christes true ascension into heauen.

The righte hand of God

tain place also, wherof the Lord speketh, saying, that he would go away, and prepare a place for his disciples. The apostle Peter also witnesseth, that the heauens must contayn Christ, vntill the time that all thyngs be restored. And he him selfe shall come ageyn from heauen to the iudgement, at such tyme as there shall be in the world most wickednesse: and Antichrist (true religion being corrupted) shal ouerwhelm al with superstition and impietie, cruelly persecutyng the Churche, embruing himself with the blood of gods saincts, and consumming their bodies with fire: then then I say, Christe wil come to iudge the quicke and the deade, to receiue his elect to his mercy, and to destroy Antichrist. For the dead shall ryse, and they whiche are founde lyuing in that daye, shall be chaunged in the twinkelyng of an eye, and all the faythfull shall be caryed vp into the ayre to meete Chryste, and so from thence they shall wyth hym enter into a blessed place, where they shall lyue wyth hym worlde without ende: but infidels & impious persons shal descende with the deuyls into hell fyre,

John. 14. Acts. 3.

The cõming of Christ.

Acts 17. 1. Thess. 4. Math. 13.

The resurrection of the dead.

1. Cor. 15. Math. 25. there to be burned for euer, & neuer to be deliuered or released of their torments.

Heresies. We condemne therfore all, which deny the true resurrectiõ of the body, & those who with Iohn of Ierusalem, (agaynst whom Ierom wrote) think not aryght of glorified bodies. We condemne those, who thought that the deuills and all wicked men, should at the length be saued, & haue an ende of their punishments. For without exception the Lorde hath sayde: Their fire is neuer quenched, and their worme doth neuer die. Moreouer we cõdemne Iewish dreames, dreaming that before the day of iudgement, there shall be in the earth a golden worlde, wherin the godly (their wicked enimies being oppressed) shall possesse the kyngdomes of the earth. For we are farre otherwyse taught in the Gospel. Math. xxiiij. Luke. xxv. and. xviij. Also in the doctrine of the Apostles. j. Thess. j. and. j. Timoth. iij. iiij. Chapiters. Furthermore, oure Lorde by his death and passion, and by all thinges whiche sithens his Incarnation he dyd and suffered for oure sakes, hath reconcyled oure heauenly Father

The frute of Christe his death and resurrectiõ.

ther to all beleuers, hath purged by his sacrifice our sinne, hath vnarmed death, broken the strength of cõdemnation and hell, hath by his resurrection from the dead, restored vs to immortall lyfe: for he is our righteousnesse, life, and resurrection: to be short, he is the fulnesse, the perfection, and the discharge, the health and most abundant sufficiencie of al the faithfull. For the apostle sayeth, so it pleased the Father, that all fulnesse should dwell in him, and in him ye are made perfect. Rom. 4. Corin. 7. Iohn. 6. 11. Coloss. 1. 2.

For we teach and beleue, that this Iesus Christ, our only and eternall Lorde, is the sauiour of all mankynd, and of all the worlde, in whome by fayth so many are saued, as were saued before the law, vnder the lawe, and duryng the tyme of the Gospel, and all that shal be saued before the ende of the worlde. For the Lord himselfe sayth in the Gospel: He that entreth not in by the dore into the sheepefold, but clymeth vp an other way, he is a theefe & a robber: I am the dore of the sheepe, Abraham sawe my day, and was glad: In lyke maner Peter the Apostle sayth: There is saluation in no other but That Chryst is the onely sauiour of the worlde. Iohn. 10. Iohn. 8. Act. 4. 10. &. 15.

in Jesus Christe, neither is there among men, giuen any other name vnder he auē whereby we must be saued. We believe therefore, that wee shall bee saued, by the grace of GOD, euen as our fathers were, according to Paule his saying: Al oure fathers didde eate of the same spiritual meat, and did al drinke the same spiritual drinke. For they all dranke of the spiritual rocke, that folowed thē, and the rocke was Christ. Therefore we reade, that John also writeth, that Christe was that lambe, whiche was killed from the beginning of the world: And that John the Baptist witnessed, that Christ is the lambe of God, whiche taketh away the sinnes of the worlde. Wherefore wee openly professe and preache, that Jesus Christe is the onely redeemer and sauior of the worlde, a kyng and chiefe prieste, the true Messias, and he that was looked for, I meane, that holy blessed one, whō all the fygures of the lawe, and Prophesies of the Prophetes, prefigured and promysed. God hath fulfylled hys promise, and hath sent him to vs, so that we ought not to look hereafter for any other

1. Cor. 10.

Apoc. 10.

John. 1

ney-

neyther resteth there any more now, but that wee giue all glorie to Christ, and beleeue in him, contenting our selues with him only, despising and reiecting al other helps to obtain life euerlasting. For they are fallē from grace & make Christ to die in vain for them, which seeke saluatiō in any other thyng, than in Christ alone. Gal. v.

Now in few wordes to speake muche concerning this matter, whatsoeuer is decreed by the scriptures of the misterie of our Lorde Jesus Christe his incarnation, and comprehended in the holy sacramentes, and concluded in the first. iiij. moste godly Synodes, holden at Nice, Constantinople, Ephesus, and Chalcedon, whatsoeuer is conteined in the Creede of that blessed manne Athanasius, or in the syke, we beleue it with a sincere hart, we freely & plainly confesse w̄ vnfained lips, condemning all other opinions contrary to them. Thus wee defende in al pointes, the true and catholike Christiā faith, knowyng that in the forenamed Credes nothing is conteyned, that is not agreeable to the word of God, or playnly and truly setteth not forth the christian faith.

The approued Creedes of councels.

The lawe of God declareth his wil.

WE teache that in the law of God is declared to vs his will, what he wouldo, and what he wouldo not haue vs to doe, what is good and iust, what is euil and vniust. Therfore we confesse, that it is a good and a holy lawe, and that this lawe was bothe written with the finger of God, in the hartes of men, and is called the law of nature: and also that it was grauen with the finger of GOD, in the twoo Tables of Moyses, and at large expounded in his bookes: we deuyde it (for playnnesse sake) into three parts. Whereof the first is the Morall lawe, whiche is conteyned in the ten commandementes. The seconde is, the Ceremoniall law, which entreateth of Ceremonies, and worshipping of God. The third is, the iudiciall lawe, which consisteth in Ciuill matters.

Rom. 2. The lawe of nature.

The two tables of Moyses.

Three kynd of lawes.

Exod. 20. Deuter. 5.

God his law is perfect.

We beleeue that in this law of God, the will of God and all necessary preceptes for oure whole lyfe, is fully taughte: for otherwyse God wouldo not forbyd to adde any thyng to his lawe, or to take ought therfro. Neither wold he haue had com-

Deu. 4. 12.

cõmãded, to walk vpryghtly in this law, declining neither to the right nor lefte hande. We teache also, that this lawe is not geuen to man, to the ende he shoulde be iustified by the keping and obseruing it, but rather, that by the knowledge of the law, he might acknowledge his infirmitie, sinne, and condemnation, and dispayre of any helpe by his owne strength might be conuerted to Chryst, throughe faith. For the Apostle saith plainly: The law causeth wrath. And Gal. 3. By the law commeth knowledge of our sinnes: For if there had ben a lawe giuen, which coulde haue giuen life, surely rightuousnesse should a bene by the lawe: but the scripture concludeth all vnder sinne, that the promis through faith in Jesus christ, should be giuen to thẽ that beleue: wherfore the lawe was a schole master, to bring vs to Chryst, that we maye be made rightuous by faith. Neither could, nor yet any flesche is able, to satisfie the law of God, and to fulfil it, for the weakneſſe that is in our flesche, and still remaynethin vs, euen to our laste gaspe. Ageine the Apostle saith, that whiche the

Why the lavv vvas giuen.

Rom. 3. 4.

Flesh cannot fulfill the lawe.

Rom. 5.

law could not (because it was weakened by the flesh) that God performed, by sending his owne sonne in the feurme of flesh, subiect to sinne. Therfore Christ is the perfection of the lawe, and hath fulfilled it for vs: who as he did beare the curse of the law, while he was made accursed for our sakes, so he maketh vs by fayth partakers of his fulfilling the Lawe, his righteousnesse and obedience being accepted, as though it were ours. In this respect therefore the law of God is abolished, in that it doth no more condemne vs, nor cause wrath to fall vpon vs: For we are vnder grace, not vnder the law. Moreouer, Christ hath fulfilled all the figures of the Lawe, wherfore the shadowe ceassed, when the body came, for that now in Christ we haue the trueth, and al fulnesse. Notwithstanding, we do not therfore disdayne or dispise the law, for we remember the wordes of the Lord, saying: I came not to breake the lawe, and the Prophetes, but to fulfill them. We know that in the lawe is shewed sundrye kyndes of vertues and vyces, we are not ignorant, that of the lawe

Rom. 10.

Gala. 5.

In what respect the lawe of God be abolished,

Math. 5.

be expounded by the Gospell, it is profitable to the Churche, and therfore we affirme that the reading therof, ought not to be banished out of the Church: For although Moyses face was couered with a veile, yet the Apostle affirmeth that veile to be taken away & abolished by Chryst. We condemne all that the olde and new Heretikes haue taught, ageinst the lawe of God. Heresies.

Of the Gospell of Jesus Chryst, of his promises, of the spirite, and of the letter. Cap. 13.

THe Gospel doubtlesse is contrarie to the Lawe: for the lawe causeth wrathe, declareth the curse, but the Gospell preacheth grace, and blessing. Iohn. 1. saith, the lawe was giuen by Moyses, but grace and truthe, sprang by Jesus Chryst: Yet notwithstanding it is most certaine, that they, who were before the lawe, and vnder the lawe, were not altogether destitute of the Gospell: For they had marueylous large promises of the Gospell, as these: The seede of the wo- Iohn. 1. Our forefathers had promises of the gospel.

Gene. 3. woman shall breake the serpents head,
Gene. 22. and in thy seede shall all nations be blessed.
Gene. 49. The scepter shall not be taken away
Deut. 18. from Judah, vntill Silo come: The Lord
Actes. 3. shall rayse vp a Prophet, from the middest of his brethren.

Two kindes of promises. And surely we acknowledge, that our forefathers had two kindes of promises reueled to them, as we haue to vs: Some were of earthly matters, as are the promises of the lande of Canaan, of victories, and suche as are to this day made to vs, concerning our dayly bread: Some other were then, and now also, be of heauenlye and eternall things: that is to witte, of Goddes grace, of remission of sinnes, and life euerlasting, by fayth in Jesus Christ. Our forefathers had in like maner, not onely outwarde and earthly, but also Spirituall and Celestial promises in Christ: For of saluation speaketh
1. Pet. 1. Peter. The Prophets haue inquired and serched, who prophesied of the grace, that should come vnto vs. &c. Of this also the Apostle Paul writeth. Rom. 1. The gospell of GOD was promised before by Gods Prophets, in the holy Scriptures:

Whereby

Hereby then it is euident, that the olde fathers, were not quite destitute of al the Gospell.

But although they had the Gospell after this sorte, in the writings of the Prophets, whereby they obteyned saluation in Christ by fayth: yet the Gospell is properly called, that glad & happie message, by the which, first by Iohn Baptist, then by Iesus Christ himselfe our Lord, afterward by his Apostles, and their successours, it was preached to the worlde, that God had now performed that, whiche he promised from the beginning of the worlde, in sending or rather giuing to vs his onely sonne, and in him attonemēt with the father, forgiuenes of sinne, all fulnesse, and life euerlasting. Therefore the Gospell is truely called that Historie, whiche is written of the foure Euangelists, declaring howe these things were done and fulfilled of Christe, and what he taught and did. And that they, whiche beleeue in him, haue all aboundaunce of grace: The preaching and writing of the Apostles, wherein they shew vnto vs, how the sonne of God is giuen

What the gospell properly is.

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to vs of the father, and in him all life and saluation, is in like maner truely said, to be the doctrine of the Gospell: So that euen to this daye (if it be sincerely preached), it loseth not so worthy a name.

The spirite and the letter. 2. Cor. 3.

The preaching of the Gospell, is called also by the Apostle, the spirit, and the seruice of the spirite, because that it is made of great efficacy, and liuely by faith in the eares, or rather in the hartes of beleuers, by the holye Ghost illuminating them. For the letter, which is contrary to the spirite, doth surely signifie euery outward thing, but chiefly the doctrine of the law, which causeth wrath to vnbeleuers, and prouoketh to sinne, without the ayde of the spirite, and sayth working in their minds: For the whiche cause, the Apostles calleth it also ỹ ministery of death. For herevnto belongeth that saying of his: the letter killeth, but the spirit quickeneth. The false Prophets preached the Gospell corruptly, mingling the Lawe therwith, as though Christ could not saue vs, without the lawe: Suche as the Hebionites are saide to be, who sprang of the heretike Hebeon: Suche were the Nazareans,

The heresies.

reans, whiche were in olde tyme called Minæi, whom euery one we condemne: Preachinge the Gospell purely, teaching, that by the spirite alone, and not by the law, beleeuers are iustified. But of this matter we will intreate hereafter more at large, in the title of Iustification.

The doctrin of the gospel is not newe, but a moste auncient doctrine.

And albeit, the preaching of the Gospell, compared with the Phariseis doctrine of the Lawe, seemed, when it was first preached by Christe, to be a newe doctrine (whiche Hieremie also Prophesied of the new Testament) yet in verye deede, it was not onely then and now is olde doctrine (as now a days Papists cal it newe, comparinge it with their long receyued doctrine) but also is the moste auncient doctrine in the worlde: For God from the beginning, predestinated the worlde to be saued by Christe: Which predestination, and eternall counsayle of his, he hath opened to the worlde, by the Gospell: whereby it is manyfest, that the Religion and doctrine of the Gospell, is the eldest of all, that euer was, is, or shalbe. Wherfore we say, that

all

al they are fouly deceiued and speake vnseemely of Gods euerlasting counsayle, which affirme, that the Gospell and this religion, is sprõg vp of late, and is a faith scase thirtie yeres olde: In whom that
Esay.5. saying of Esay the Prophet is fulfilled: Wo be to them, that speake good of euill, and euill of good: which put darkenesse from light, and light from darknesse, and that put bitter for sweete, and sweete for sowre.

Of repentaunce, and the conuersion of man. Cap.14.

What repentaunce is. Luke.24. THe Gospell hath ioyned vnto it, the doctrine of Repentaunce. For so sayth the Lorde: Repentaunce and remission of sinnes, must be preached in my name, to all nations. By repentaunce we vnderstande, the amendment of the minde, in the sinful man, prouoked therevnto by the preaching of the Gospell, and inward worcking of the holy Ghost, and receiued with true fayth, wherby the sinner dothe straight way acknowledge his naturall corruption: and all his sinnes reproued by

by the worde of God, and being hartily sorie for the same, doth not only bewaile his iniquities, but being ashamed thereof, confesse them, but also with disdayne detest them, mindinge earnestlye to amende, and allways indeuering to leade an innocent and vertuous life, as long as he liueth. And this assuredly is vnfayned repentaunce, to wit, a true conuersion to God and all goodnesse, with a speedie departure from Satan, and all euill. Wee also playnely affirme, that this repentaunce is the meere gifte of God, and not the worke of our strength: For the Apostle biddeth a faythfull minister diligently to instruct them, which resiste the truthe, allaying if God at any time will giue them repentaunce, that they maye knowe the truthe. Moreouer the sinnefull woman, mentioned in the Gospell, (who washed Christes feete with hir teares, and Peter, who wepte bitterlye, bewayling his denying of Christe, do playnly declare vnto vs, what maner of minde, the penitent should haue, when he earnestly lamenteth his sinnes, whiche he hath committed. The prodigall

Repentance is a true conuersion from satan to god.

Repentance is the gift of God. 2. Cor. 2.

Luke. 7. and. 22.

sonne also, and the publican mentioned in the Gospell, and compared with the Pharisie, are fit examples for vs to imitate, in confessing our sinnes. The prodigall sonne saide: Father, I haue sinned agaynst heauen, and in thy sight, now I am not worthie to be called thy sonne, make me as one of thy hired seruauntes. The Publican, not beeing so bolde, as to lifte vp his eyes to heauen, knocking his breast cryed: O God be mercifull to me a sinner. These penitent offendours, we doubt not, but that God receiued ageine to his mercy and fauour. For John the Apostle sayth: If we acknowledge our sinnes, he is faithfull and iuste to forgiue vs our sinnes, and to clense vs from all vnrighteousnesse: If we saye we haue not sinned, we make him a lier, and his worde is not in vs.

1. Iohn. 1.

We beleeue that this playne and free confession, whiche is made onely to God, either priuately, betwixt God and the offendour, or openly in the Churche, when the general confession of sinne is recited, doth suffise: and that it is not necessarie, to obtayne remission of sinnes, by confessing

telling our offences, with whispering in a Priests eare, or by hearing his absolution, whyle he layeth his handes vppon our heades: For of such maner of repentaunce, there is founde in the holy scriptures, neither any commaundement, nis yet example. Dauid protested, saying, I acknowledged my sinne vnto thee, neither hidde I mine iniquitie from thee, I thought I woulde confesse ageynst my selfe, my wickednesse vnto the Lord, and thou diddest remitte the punishmente of my sinne. The Lorde also teaching vs to praye, and eke to confesse our iniquities, sayde. Thus shall ye praye: Our father whiche arte in heauen. &c. Forgeue vs our trespasses, as we forgiue them that trespasse ageinst vs. It is therfore necessarie, that we confesse our faultes, and that wee reconcyle our selues to our brother, if we haue offended him: Of the which kinde of confession, Iames the Apostle speaketh, saying: Acknowledge your sinnes one to another. Howbeit, if any man beeyng oppressed with the burthen and temptation of doubtfull sinne, would aske counsayle & seeke com-

Popish confession.

Psal. 32.

Math. 6.

Note.

Iames. 5.

What priuate confession is allowed?

fort priuatly, either of the minister of the Church, or any other learned in the law of God, we disalow it not: In like maner we greatly commende, that generall and publike confession of sinnes, whiche is accustomed to be rehearsed (as we saide before) in the Church and holy assemblies.

Publik confession.

Many babble marueilous things of the Keyes of the kingdome of God, and forge thereby swords, speares, scepters, crownes, and absolute auctoritie, ouer the greatest Kingdomes: to be shorte, ouer bodies and soule. We simply iudging, according to God his worde, saye, that all ministers lawfully called, haue and occupie the keyes, when they preach the Gospell, that is, when they teache, exhort, comfort, reproue, and keepe in good order the people committed to their charge. For in so doing, they open the kingdome of heauen to the obedient, and shutte it to the disobedient. These keyes the Lorde promised to his Apostles. Matth. xvj. and performed his promise. John. xx. Marke. xvj. Luke. xxiiij. when he sent his disciples, and bad them preach the

The forged keies of the kingdom of heauen.

The true keyes.

To open, or to shutte the kingdom of God.

the Gospell, and forgiueness of sinnes, to all the worlde: Paule ij. Cor. v. sayth, that the Lorde hath giuen to his ministers the office of reconciling sinners to God: What that is, immediatlye he declareth, adding: The worde or doctrine of reconciliation. And more playnlye expounding his owne wordes, inferreth, that Chryst his ministers, do the embassage of Chryst in his name, representing God his person, exhorting his people to be reconciled to God, by faithfull obedience. They then vse the keys, when they exhort vs to sayth and repentaunce: So they reconcile to God, so they forgiue sinnes, so they open the kingdome of heaue, and bring beliuers in, farre otherwise, than they of whom the Lord spake in the Gospell: wo be to you Scribes & Phariseis, hipocrites, bicause ye shutte vp the knowledge of heauen before men: for ye your selues go not in, neither suffer ye them that would enter, to come in. Wel therfore and effectually do Ministers absolue, when they preache the Gospell of Chryste, and remission of sinnes for his sake, which is promised to al that beleue,

The vse of keyes.

Math. 23.

To absolue.

and are baptised. Neither do we thinke, that the absolution is therfore of greater vertue, bicause it is whispered in ones eare alone, or mumbled over ones head: We think notwithstanding, that remission of sinnes, ought diligently to be preched to al men, and that euery particular man ought to be admonished, that it lieth him vpon, to seke for remission of his sin.

Amendment of life.

But how circumspect and diligent penitentes ought to be, in endeuering to lead a new life, in depressing the old, and starring vp the newe man, examples in the Gospell teach vs: The Lord saide to the man, whom he cured of the palsie: behold, thou art made whole, sinne no more, leste some worse thing happen to thee: To the adultresse woman, whom he condemned not, he saide, go thy ways, sinne no more: By the whiche wordes doubtlesse he ment not, that it was possible for man to be without sinne, as long as he liues in the flesh, but he woulde haue vs watch, and to be very carefull to endeuour by all meanes we can, and to pray vnto God, that we fall not ageine into those sinnes, from the whiche we are risen

Iohn. 5.

Iohn. 8.

risen, as it were, and that we be not ouercome with the flesshe, the worlde, and the deuill. Zacheus the publicane beeing receiued into God his fauor, crieth in the Gospell: Beholde, halfe my goods I giue to the poore, O Lord, and if I haue deceitfully begiled any man, I restore him.iiij. times so much. After the same sort therfore, we preache that restitution, mercy, and almose deedes, are necessarie to be done of them whiche truely repent. And generally with the Apostles wordes we exhort all, and say: Let not sinne reigne in your mortall bodies, to obey it in the lustes therof, neither giue your members as weapons of vnrighteousnes vnto sin, but giue your selues vnto God, as they that are aliue from the deade, and giue your members, as weapons of righteousnesse vnto God. Luke.19. Good deedes required in the penitent. RoMa.6.

Wherfore we condemne al the impious wordes of those, that despise the preaching of the gospel, and say: It is an easie matter, to returne to God. Christ hath made satisfaction for all sinne. We shall quickly haue pardon for our wickednes, what hurte then shall it do vs to sinne? Heresies.

We nede not muche to passe for repentaunce. &c. Such impious talke I say, we condemne. Howbeit, we teach, that at all times, eche sinner may haue free accesse to God, who forgiueth the faythfull all their iniquities, excepte onely the sinne ageinst the holy Ghost. Therfore we disalowe the olde and new Nouatians, with the heretikes called Catharie: chiefly we condemne the gaynefull doctrine of the Pope, touching penitence. And ageinst his Simonie, and his simonical pardons, we alledge the iudgemente of Simon Peter: Thy money perishe with thee, bicause thou thinkest that the gifte of God may be obteyned with money. thou hast neither parte nor felowshippe in this businesse: For thine hart is not right in the sighte of God. We discommende all those, who imagine, that they are able to make satisfaction for their sinne, whiche they haue committed, and that with their owne satisfactions. For we teach that Christ onely by his death and passion, is the satisfaction for al sinne, and the pacifier of God his wrath: Yet notwithstãding, as we said before, we cease not

Marke. 3.

Popish pardons.

Actes. 8.

Satisfactiõs.

not to call vpon men, to subdue the rage of the flesh: adding that we ought not arrogantly to hurle before God, our good deedes, as satisfaction for our sinnes, but rather humbly, like the children of God to shewe our good liuing, as a token of new obedience, and thankfulnesse for our deliuerance, and full satisfaction, purchased by the death of Christe, the Sonne of God.

Of the true iustifying of the faithfull. Capit. 5.

TO iustifie according to the Apostles meaning, in his disputation of Iustification) is to forgiue sinnes, to absolue from the fault, and punishment also due for the same, to receyue into fauour, and to pronounce iuste. For the Apostle to the Romains writeth: It is God that iustifieth, who is it that condemneth? To iustifie and to condemne are here put as contraries. In Acts xiij. he sayth: By Christ remission of sinne is preached vnto vs, and from all things, from the whiche ye could not by the lawe of God be iustified

What it is to iustifie?

by him euery one that beléeueth, is iustified. We also reade in the lawe, and in the prophets thus: If any strife arise betweene men, and they come vnto iudgement, let the iudges iudge them, but lette the righteous bee iustified, and the wicked condemned. And Esay. v. Woe be to them that iustifie the impious manne, for any bribe. It is most certain, that we all are by nature impious sinners, and before the iudgement seate of God, convicted of impietie, and giltie of death: howbeit we beleue, that we are iustified, that is to say, pardoned of our sinnes, and deliuered from death by God (who is our iudge) and that only for Christ his sake, without any respect of our own merites. For what can be more playne than that, which Paule sayth: All haue sinned, and are depriued of the glory of God, and are iustified freely by his grace, and thorough the redemption that is in Christe Iesus.

Deut. 25.

We are iustified through Chryst.

Roma. 3.

For Christ hath taken vpon him, and borne the sinnes of the worlde, he hath satisfied the iustice of God. God therefore for his only Christes sake (who suffered death,

Iustice imputed to vs.

death, and rose agayn) is merciful to our sinnes, not imputing them to vs, but accepting Christs iustice, as our rightuousnesse: so that now we are not onely purged and clensed from sin, but also clothed with Christ his iustice, and delinered frō sinne death and cōdemnation: to be short, we are made rightuous, and heires of lyke euerlastyng. To speake properlye therfore, God alone doth iustifie vs, and that onely for Christ his sake, not laying our synnes to our charge, but imputyng his rightuousnesse to vs.

We are iustified by faith only.

Because we receyue this iustification, not for any of our workes sake, but by faith in God his mercy, through Christ, therefore we teache and beleue wyth the Apostle, that man is iustified by faith onely in Christe, not by the Lawe, or by any workes. For Paule sayth: We thynke that a man is iustifyed by fayth, without the workes of the lawe. And again Ro. iiij. If Abraham were iustified by workes, he hath wherin to reioyce, but not with God. For what sayth the scripture? Abraham beleued God, & it was cōpted to him as rightousnes. Now to him y

Rom. iij.

wor-

worketh, the wages is not counted by fauour, but by debt, and to him that worketh not, but beleeueth in hym that iustifieth, the fayth of the vngodly is counted for righteousnesse: And agayn, Ephe. ij. By grace are ye saued through fayth, and that not of your selues, it is the gifte of God, and not of workes, least any man should boast hymself. Then bicause fayth catcheth hold fast on Christ, who is our righteousnesse, and attributeth al things to the grace of God in him, therfore iustification is ascribed to fayth, chiefly for Christ, and not bicause it is our worke, for it is the gift of God. That we receiue Christe by fayth, the Lorde declareth at large, where he vseth this word, Eate, for beleeue, and beleeue for eate: for as by eating we receyue meate, so by beleeuyng we are made partakers of Christ: Wherfore we deuide not the benefite of Iustification, attributing it partly to the grace of God, or to Christ, and partly to our selues, our loue to our workes, to our merite: But we ascribe it wholly to the grace of God in Christe by fayth. And which is more, our loue and our workes

We receaue Christe by fayth.

Iohn. 6.

Eate vsed for beleeue.

Iustification is not to be attributed partely to vs and partely to Christ.

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can not please God, if they be done of vs that are vniust. Wherfore we muste first be made iust, before we can loue, or doe iust workes. We are made iust indede (as we haue declared) by fayth in Christ, by the meere grace of God, who doth not impute our sinnes, but Christe his righteousnesse to vs, and compteth our faithe in Christe, as righteousnesse. Furthermore the Apostle plainely sheweth, that loue commeth of fayth: The ende of the law is Loue, issuyng out of a pure hart, a good conscience, and an vnfayned fayth. 1. Timo. 1.

Here we speake not of a counterfeat, vayne, idle, or dead fayth, but of a lyuely and quickening fayth, whiche thorough Christ (whs is lyfe, and quickneth him, whome faith catcheth holde on) is alyue, and so is sayde to be, because she declareth hir selfe to liue by hir liuely workes. Saint James then maketh nothyng agaynste this doctrine, who speaketh of a vayne and dead fayth, wherof some boasted, albeit they had not Christe, liuyng in them by fayth. He sayth also that workes iustifie, not therin disagreeing from Saint Pauls saying is conferred with saint Iames. Iames. 2.

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the Apostle (for then he were to be reiected) but shewing that Abraham declared his liuely & iustifying fayth, by his workes. The which thing all the godly doe, who notwithstanding put their trust in Christ onely, and in no workes of their owne. For in an other place, the Apostle sayth: Thus I liue, yet not I nowe, but Christ liueth in me, & in that that I now lyue in the flesshe, I lyue by fayth in the Sonne of God, who hath loued me, and gyuen hymselfe for mee, I do not abrogate the grace of God: For yf ryghtuousnesse bee by the lawe, then Christ dyed in vayne. Gala. 2.

Of faith and good works, of their reward, and mans merite. Cha. 16.

What fayth is?

CHristian fayth is not a bare opinion, or persuasion of men, but a most sure confidence, an euident and constant assent of the mynde: To bee short, a most certayn comprehending of God his truth set forth in the Scriptures conteyned in the Apostles Crede, yea and commaunded of God himselfe (who surmounteth all

all goodnesse.) But chiefly, fayth is a confidence in God, and his sonne Christ his promises, whiche Christe is the ende of of all promises. This faythe is the free gift of God, which only he giueth of hys grace to his elect, accordig to measure, whē to whom, & asmuch as he list, and that by his holy spirit by the meane of preaching the gospel & faithfull prayer. This fayth is increased, and that by God his mercy: For else the Apostle wold not haue sayd, Lord increase our fayth.

Fayth is the gift of God.

The increase of fayth. Luke. 11.

All that hitherto we haue sayd concerning fayth, the apostles haue taught before vs. For Paule sayeth: Fayth is the ground of things, whiche are hoped for, and the euidence of those things that are not seen. And ageyn he sayth: Al the promises of god in Christ are yea, and are in him Amen. To the Philippians hee writeth, that it was giuen to them that they shoulde beleeue in Christe: And ageyns Christe hath distributed to euery man a measure of faith: And ageyn, All men haue not fayth, neither doe all men obey the gospel. Luke also witnesseth. Act. xiij. As many as were ordeined vnto eternal life

Hebr. 11.

2. Corin. 1.

Phil. 1.

Rom. 12.

2. Thess. 3.

Rom. 11.

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beleeued: Wherefore he calleth faith, the faith of Gods elect: And agayn. Rom. 10. Faith commeth by hearing, and hearyng by the worde of God. In other places, he often biddeth men pray for faith.

The sayde Apostle affirmeth, fayth to be of great efficacie, declaring it selfe by Loue: Faith quieteth the cõscience, openeth to vs a free entrie vnto GOD, that we may come to him with boldnesse, and obteyn of him profitable and necessarie things: It keepeth vs in doing our dutie that wee owe to God and our neighbor: In aduersitie, it strẽgthneth vs with patience, fashioneth and formeth in vs true confession: and to speake all at a worde, faith bringeth forth all kind of good frutes, and good workes in vs. For we teach, that true good workes do spring of a liuely fayth, by the working of the holy ghost, and are done of the faithfull, according to the will or rule of God his worde. For Peter the apostle sayth, giue al diligence there vnto, and ioyne vertue with youre fayth, and with vertue knowledge, and with knowledge temperaunce. &c. Wee sayde before, that the law of God which

The force of fayth.

Good works come of faith.

1. Peter. 1.

is

is the wil of God, doth prescribe vnto vs a paterne of good workes. And the Apostle affirmeth, thys is the will of God, your sanctification, and that ye should abstain from vnclennesse, that no man oppresse or defraud his brother in any matter: For God alloweth not those workes, those worshippings, which wee chose of our owne head, which Paule calleth, voluntarie religion. Wherof the Lord also in the gospell sayth: They worship me in vayn, teaching the doctrin and precептes of men. Wee reproue therfore suche workes, but we highly commende, and earnestly require those workes, which be according to the will and cõmandement of God. We must therfore do good deedes, yet not to merite therby life euerlasting (for as the apostle sayth: Life euerlasting is the gift of God) nor to make our boast or brag therof, which Christ reproueth, nor yet for gaine, which also he disalloweth. Math. vi. but to the glory of god, to commende our vocation, to shew our thankfulnesse to GOD, and to profyte oure neyghboure. Agayne our Lord sayth in the Gospell; Lette your lyght so

1. Thess. 4.

Workes that men inuente of their owne brayne. Coloss. 2.

The ende of good workes

Math. 6.

Math. 5. thine before men, that they may see your good workes, and glorifie youre father, which is in heauen: And ỹ apostle Paule Eph. iiij. Walke as becommeth your vocation: Also Colloss. iij. Whatsoeuer ye shall doe (sayth he) in worde or deede, do all in the name of the Lord Jesus, giuing thanks to God the father, thorough him. And Phil. ij. Loke not euery man on his owne matters, but on other mens thinges also: And Tits. iij. Let our brethren learne to shewe forth good workes, for necessarye vses, that they bee not vnfruitfull.

We reiecte not good workes but necessarily require the.

Albeit therfore wee teach, as the apostle dothe, that a man is iustified freely by fayth in Christe, and not by any good workes, yet wee do not despise or condemne good workes, wee knowyng that man was not made, nor regenerate by fayth, to be vile, but rather to do without ceasslyng, those things which are good and profytable. For in the Gospell the

Math. 12. lord sayth: A good tree bringeth forth good fruite: And in John. xv. He that dwelleth in mee, bringeth forth muche frute. To conclude, the Apostle sayth, wee are

Gods

Gods creatures made in Christ Jesu, to do good workes, which God hath prepared to walke in. And ageyn who deliuered himselfe for vs, to redeme vs from al our iniquitie, and to clense his owne peculiar people, which do good workes. We condemne therfore, all those that despise good workes, babbling that they are vnprofitable, and not to bee regarded. Notwithstanding we think not, as was sayd before, that we are saued by good workes, or that they are so necessary that without them no man was euer saued. For by grace, and by Christes only benefit wee are saued. Workes come of fayth necessarily, but yet saluatiō is vnproperly ascribed to them, for most aptly it is to be attributed to grace. For that saying of the Apostle is very well knowne, if it bee of grace, it is no more of workes, or else were grace no grace: But if it bee of workes, it is no more grace, or else were workes no more workes.

Heresies.

Oure good workes are not the cause of oure saluation.

Rom. 11.

Those workes doubtlesse doe please God, and are allowed of him, which we do with faith, bicause they please him by faith in christ, who do good workes, which

Good workes please God.

also procéde of the grace of God through the holy ghost. For saint Peter sayeth: Acts 10. In euery nation he that feareth God, and worketh rightousnesse, is accepted wyth him: And we ceasse not to pray for you, Col. 1. that ye might walke worthy of the lord, and please him in all things, being fruitfull in all good works. Note. Therfore wée instructe men, with as muche diligence as we can, and beate into their eares, to imbrace true and not false or philosophicall vertues, to do in déede good works, and to performe the bounden dutie of a christen man. Wée much discommend, bothe the sluggishnesse and hipocrisie of all suche, as prayse and profesſe the Gospell wyth their mouth, but with their filthy liuing defile it. And we laye before their eyes, Gods horrible threatnings concernyng this matter, his large promises and liberal rewards, with exhortations, comfortes and rebukings. Hipocrites.

For wée teach, that God giueth a large reward to them that do good, according to the Prophetes saying: Refrayne thy voyce from weeping, for thou shalt haue a reward for thy worke. Christe also God rewardeth our good dedes. Hiere. 31. Esay. 4. Mach. 5. 10.

pro-

promiseth in the Gospel. Be glad and reioyce, for great is your reward in heaue: And he that will giue to one of these little ones, a cup of colde water, verily I say to you, he shall not lose his reward. Howbeit we referre this reward, which the Lorde giueth, not to mennes merite, who receyue the reward, but to the goodnesse, liberalitie, and truthe of God, promising, and giuing it: who notwithstanding he oweth nothing to any man, yet hath promised to giue a reward to them, which faithfully worship him, but to that end GOD bestoweth on them his reward, that they shoulde serue him: Furthermore, there be many things vnmete to be presented to God, and sundry thinges are found vnperfect, euen in the saintes dedes or workes. But bicause, god receyueth them into his fauour, and loueth the workers for Chrystes his sake, he giueth them the reward whiche he promised them. For otherwyse our righteousnesse is lykened to filthye cloutes. The Lord also sayth in his Gospel: whē you haue done all that is commaunded you, say, you are vnprofytable seruants:

Note. Why God rewardeth them that do good dedes.

Luke. 17. Esay. 64. Mens merits merite nothyng.

we haue done but that whiche was oure bounden duetie to doe. Albeit then wee teache, that God rewardeth our good dedes, yet wee teache therewithall, as Augustine doth, that God crowneth in vs, not our merites, but his owne gifte. And therfore what reward soeuer we receiue, wee affirme, that it commeth of the grace of God, worthylier called grace, than a rewarde, bycause that good which we do, is done rather by God his mercy, than by our own accord. And as Paule sayth: What hast thou that thou hast not receyued? if thou hast receiued it, why bostest thou as though thou hadst not receued it? And as out of that place the holy martyr Cyprian gathereth: We must glory in nothing, bicause we haue nothing of oure owne: We condemne therfore those, who in such sort defend mennes merites, that they diminish the grace of God.

Note Augu.

1. Cor. 4.

Cyprian.

Heresies.

Of the holy catholik church of God, of the one onely head of the Church.

Chapiter. 17.

The church euer was, & euer shalbe.

SEyng that God from the begynnyng, woulde haue man saued, and come to the

the knowlege of the truth, it must nedes be, that euer there was, and now is, and to the ende of the worlde there shall bee, a Church, that is to say, a company of the faithfull, called and gathered oute of the worlde, a companie I say, of al the saintes, to wit, of them which do truly know and rightly worship the true GOD in Christ their Sauioure, according to hys word, and by the ayde of the holy ghost: To be shorte, which are made partakers of all godnesse, offered freely vnto them, through Christe by faith. All these be citizens of one Citie, liuing vnder one lord vnder one kind of lawes, being alike partakers of all good thynges: For so the apostle calleth them, fellow citezens with the Saintes, and of Gods householde folke, namyng them Saintes, who abydyng in the yearth, are faithful, sanctifyed by the bloude of Gods Sonne: Of whome thys article of oure beleefe speaketh, wherin it is sayde, I beleeue the holy Catholyke church, The communion of Saints. And seeing that there is always one onely God, one mediatoure betwene God & man, Iesus our Messias, What the church is? Ephe. 2. 1. Cor. 6.

There was neuer but one true churche.

and one shepeherde of the whole flocke, one hed of this body, to conclude, one spirite, one saluation, one fayth, one testament or couenant, it followeth necessarily, that there is one onely Churche also: Which therfore we call Catholike, because it is vniuersall, and is dispersed throughout all the partes of the worlde, and extendeth it selfe to all tymes, being limitted and inclosed in no place, or time.

Why it is called catholike.

Heretiks tying the church to certain places and tymes.

We condemne therfore the Donatistes, who straightly enclosed the church, in, I know not what corners of Aphrik. Neither do we allowe the Romishe clergie, who boast that almost the only Romishe church, is the catholike churche.

Diuers parts of the churche.

The church is distributed into diuers partes, not that it is seuered, or torne in peces in it selfe, but rather by reason of the diuersitie of the membres, that be therin. For ther is one church called Militant, an other triumphant: that is militãt, which being as yet on the earth, wageth battail, and fighteth with the flesh, the worlde, & the prince of this worlde, the deuyll, also with synne and death. When this churche is discharged of attendaunce

The Militãt churche.

here,

here, it triumpheth in heauen, for the victorie ouer al these hir enemies, reioysing before the Lorde, albeit these two Churches are still vnited or knit together.

The militant Churche remaynyng on the earth, hath alwayes had many particular Churches, yet all they are referred to the vnitie of the Catholike Churche. This Churche was otherwise gouerned before the lawe among the Patriarkes, otherwise vnder Moyses by the lawe, otherwise of Chryst, by the Gospel. Commonly also there are counted two kinds of people, the Israelites, and the Gentiles, or a people consisting of the Iewes and Gentiles, gathered together in the Churche. Particular churches.

There be two Testamentes also, the olde, and the new: Yet of all these people there was, and is one societie, one saluation, by one Messias, in whom, as members of one body, vnder one head, all are knit together in one fayth, all are partakers of one spiritual meat & drink. Howbeit here we acknowledge, þ there were sundrie times, diuers signes or Sacraments of our Messias, both promised and

giuen also to vs of his father: and that the ceremonies remoued, a brighter lighte now shineth vnto vs, and that we receiue larger giftes, and enioy greater libertie, than our forefathers had before the comming of Christe. This holye Churche of God, is called the house of the liuing Lord, built of liuing and spiritual stones, and set vpon an vnmoueable rocke, vpon such a foundation, that there can none other foundation be laide than it. And in that respect it is also called the piller and ground of truth: It erreth not, as long as it resteth vpon Christ the rocke, & foundation of the prophets and Apostles. But no maruell if it erre, as often as it forsaketh him, who onely is the truth. The church also is called the virgin and spouse of Christ, and the only and welbeloued spouse of Christ: For the Apostle saith, I ioyned you to one husbande, to present you as a pure virgin to Christ: It is also called the flocke of sheepe vnder one shepherd Christ, both in the xxxiiij. Chap. of Ezech. and x. of Iohn. And it is named Christ his body, bicause the faithfull are the liuing members of Christe, vnder

The names of the churche.

1. Timo. 3.

When the churche erreth.

2. Cor. 11.

Christ

Christ their head: The head is, that whiche hath preeminence, & the highest roume in the body, giuing life to it, and ruling it so in all things, with the vytall spirits comming from thence, that it increaseth and groweth thereby. There is also but one head of that body, wherwith it doth well agree: For the churche can not haue any other head than Christ; and as the churche is a spirituall body, so it is meete that it haue a spirituall head agreably. Neither can it be ruled by any other spirit, than by Christe his spirite. Paule writeth: he is the head of the body of the churche: He is the beginning, and firste borne of the dead, that in all things he might haue the preeminence. Ageine, Christ is the head of the church, and the same Christ is the sauiour of his bodye: And agayne he sayth: which is the head of the church, whiche church is his body, euen the fulneſſe of him, that filleth all in all. Moreouer, Ephe. iiij. Let vs in al things growe vp into him, which is the heade, that is Christe, by whom all the body beeing coupled and knitte together, by euery toynt receyueth increase.

There is but one head of the Churche Chryſte Ieſus.

Collo. 1.

Ephe. 5.

Ephe. 1.

We

The Pope.

We allow not therefore the doctrine of the Romishe Clergie, making their Romish bishop an vniuersal Shepheard, the chiefe head: yea, and Christs true vicar of his catholike militant Churche, in the earth: wherin he hath fulnesse of power, and supreme dominion, as they say. For we teache, that Christ is the Lorde, and remayneth the only vniuersall shepherd, and chiefe high priest, before God his father, and that he in the church doth al the dueties of an high bishoppe or shepheard, and so will continue vnto the ende of the worlde, and therefore nedes no vicare, as one that were absent. Truely Christ is present with his Churche, and is a lyuing head, who straightly forbade his Apostles, and their successours to chalenge the primacie, or supremacie in the Church. Whosoeuer then gaynsayeth this manyfest truthe, and bringeth into the church of Christ a contrary gouernment, who seeth not, that they are to be compted among the number of those, whom Christs Apostles prophesied of, 1. Peter. 4. and Paule Acts. xx. 1. Cor. 4. and. 1. Thes. 4.

Christ is present with his churche.

By

By taking away the Romish head, we bring into the church of Chryst no disorder, no trouble, seeing that we teach, that the gouernment of the Church, prescribed by the Apostles, is sufficient for vs, to keepe the churche in due order. Which from the beginning, whyle it was without suche a Romish head, as now a dayes is sayde to keepe the churche in order, it was not without very good order. Moutelle the head of Rome mayntaineth the tyrannie and corruption, broughte into the church, but hindereth, resisteth, and with all the might he hath, withstandeth the true reformation thereof.

No disorder in the churche.

The head of Rome.

It is obiected vnto vs, that there are diuers contētions crept into our churches, sithens we separated our selues from the Romishe churche, whereupon some conclude, that we be not the true churches of Chryst: as though there were neuer any sectes in the churche of Rome, neuer any strife or contention, and that for Religion, not so muche as in Scholes, as in their holye chaires, and in open assemblies. We acknowledge that the Apostle saide: God is not God of dissention, but

Contentions in the churche.

Contentions in the Romish churche

1. Cor. 14.

of

of peace, and seeing there is among you emulation and contētion, are ye not carnal, yet it cannot be denied, but that God was in the Apostolike churche, and that that churche was the true churche, in which notwithstanding, there was strife and discorde. For the Apostle Paule reprehended Peter the Apostle: and Barnabas dissented from Paule. A grœuous contention rose in the church of Antioch, betwœne them that preached one Christ, as Luke reherseth. Acts. xv. There hath ben great strife always in the Churche, and the moste famous doctours thereof, haue dissented among them selues, in no light matters, the churche notwithstanding ceassed not to be Christ his churche still, as it was before: for so it pleased God to vse the strife in the church, to the glorie of his name, to set forth his truth, and to haue those who are tryed, better knowen.

1 Contention is no true note of the false church.

Gala. 2. Actes. 15.

But as we acknowledge none other head of the church than Christ, so we agnise not euerye one that boasteth it selfe for the true church, to be ỳ true church in dede. We teach that to be the true church wherin

The markes of the true churche.

wherin are found the signes or marks of the true church, especially the right & sincere preching of God his word. As we be taught in the bookes of the Prophets and Apostles: who referre al to Christ, whiche saith in the Gospell, My sheepe heare my voyce, and I know them, they folow me, and I giue to them eternall life, and they shall neuer perish, they folow not a stranger, but flee from him, bicause they know not the voyce of strangers: & these sheepe be all of one faith, of one spirit, and therfore worship one onely God, seruing him alone in spirit, and truth, and louing him only with al their hart, with al their strength, do call on him onely for Christ his sake, their onely mediatour & intercessour, seeking without Christ, and faith in him, no rightuousnesse, no life, bicause they acknowledge Christ, to be the only head and foundation of the churche, and them selues to be layd vpon this foundation. They do dayly repayre them selues with repentaunce, doe patiently beare the crosse layde vppon them, and being knitte together by vnfayned loue, with all Christs members, do thereby

declars

declare themselues to be the Disciples of Christ, continuing in the bond of peace, and godlye vnitie. They be also partakers together of the Sacraments, instituted by Christ, and taught of the Apostles, vsing them none otherwise, than the Lorde hath commaunded them. The saying of the Apostle is well knowen to al men: I haue receiued of the Lord, that whiche I also haue delinered vnto you. Wherefore we condemne those churches as disagreeing from Christ his true churche, whiche be not suche as we haue heard that they should be, boast they neuer so much of the succession of Bishops, of vnitie, and antiquitie. Yea, the Apostles commaunde vs to flie from Idolatrie and Babilon, and not to take parte with his, except we would take parte of God his plages also. We so much esteme the societie, with the true Churche of Christe, that we denie that they can liue in God his sight, whiche do not communicate with the true churche of God, but separate themselues from it. For as out of the arke of Noe there was no sauing helpe, when the worlde perished by the flood,

1. Cor. 11.

1. Cor. 10.
1. Iohn. 5.
Apoc. 18.
2. Cor. 6.

There is no saluation without we be of Christ his church.

A similitude

flood, so we beleeue, that there is no assured saluatiō without Christ, who offreth himselfe in the Churche, to be enioyed of his elect: and therfore we teach, that they whiche will liue, must not separat themselues from the true churche of Christ. Howbeit we do not so narrowly include the churche, within the signes above rehearsed, that we teach all those to be out of the church, which either receiue not the Sacramentes (so that it be not a selfe will, or contempt, but compelled rather by necessitie, which they can not auoyde) either those, in whom sometime faith fayntneth, but is not vtterly lost, and cleane dead, either els such, in whō there are found faults and errours by infirmitie. For we knowe that God had some frendes in the world, which were not of the Israelites common wealth. We are not ignorant, what happened to the people of God, in the captiuitie of Babilon, in the which they lacked their sacrifices, for the space of .lxx. yeres. We knowe, what befel to Peter, who denied his master, and what dayly is wont to happe to the elect and faythfull weaklinges.

The churche is not tyed to signes.

Al offenders are not coūted to be out of the churche.

The church sometime seemeth to be quite destroyed.

Further, we are not ignorant what maner of Churches in the Apostles time the Galathians and Corinthians had, in the which ỹ Apostle layth to their charge that there was many and grœuous sins, and yet he calleth them the holy churches of Chryst. Yea, sometime it commeth to passe, that God by his iust iudgemẽt, suffreth the truth of his worde, the catholike faith, and true worshipping of him to be darkened, and plucked a sunder, as it were, so that it sœmeth vtterly to be destroyed, yea, and no church at all to remayne. As we reade that it came to passe in Elias dayes, and other times: yet notwithstanding, God hath in this worlde, and in these darknes those his true worshippers, yea, and no small number of them, aboue seuen thousande. For the Apostle auoucheth, that the foundation of God remayneth sure, and hath this seale: The Lord knoweth who are his. &c.

2. Reg. 19. Apoc. 7.

The churche may be called vnuisible

Wherefore the churche may also be called inuisible, not that mẽ be inuisible, of whom the churche is gathered, but because it being hidde from our eyes, and only

onely knowen to God, man ofte times is not able to iudge, where it is. Moreouer, not all that are numbred in the churche are Saincts, and the liuely or true members of the churche. For there are many Hipocrites, which to the outwarde shew heareth the worde of God, and openly receiueth the Sacraments, and seme also to call vppon God, in Christ his name onely, to confesse Christ to be their only righteousnesse, to serue God, to do the works of charitie, and to suffer for a time their miseries paciently: but inwardlye they are destitute of the light of the spirite, of fayth, of pureneſſe of mind, and of continuaunce to the end, so that at length they are disclosed what they be. John the Apostle sayth: They went out from vs, but they were not of vs: for if they had bene of vs, they woulde haue continued with vs. And yet while they fayne holynes, albeit they be not of the churche, yet they are counted to be in the church: As traitours in a common wealth, are numbred among citizens, before they be discouered: and as darnel, cockle and chaffe, is founde among wheate, and as bunches

Al be not of the churche that be in the churche.

1. Iohn. 2.

Apte similitudes.

or swellings is founde in a sounde bodie, whereas in deede diseases and deformities are truelye saide to belong to the bodye, they are rather maladies and deformities of the body, than true members thereof.

Matth. 13. Wherefore the churche of God, is well compared to a nette, wherein is drawen all kinde of fishe: and to a fielde, wherein is founde both Cockle and Wheate.

We must not rashly iudge Here muste we take heede, that we iudge not to sone, that we go not about to shut out, to cast away, or to cut of those, whom God will not haue cast out, or suche, as without losse to the churche, we can not separate. Also we must watch, lest while the godly sleepe, the wicked preuayle so muche that they do some hurte to the churche. Moreouer, we diligently teache men to marke, wherein chiefly the truth and vnitie of the churche doth consiste, least by our rashenesse, we rayse & mayntayne some Schisme in the churche. It consisteth not in Ceremonies, and outwarde rites, but rather in truthe and vnitie of the catholike fayth: Whiche catholike faith is not taught vs in mannes law, but in the diuine scriptures: a briefe

The vnitie of churches standeth not in outwarde rites.

summe

ſumme whereof, the Apoſtles Créde is. We haue read, that among the olde fathers there was diuerſitie of rites, but ſo frée for men to vſe, or not to vſe, that no man thought the vnitie of the churche to be broken, by not obſeruing them. We affirme therfore, that the true concord of the churche ſtandeth in doctrine, in the vniforme preaching of Chriſt his Goſpel, and in kéeping of thoſe rites, whiche the Lord euidently deliuered & commanded. Here chiefly we alledge the ſentence of the Apoſtle, Let as many as be perfecte, be thus minded, and if ye be otherwyſe minded, God ſhal reueale euen the ſame vnto you: neuertheleſſe, in that whereunto we are come, let vs proceéde by one rule, that we may minde one thing.

Ceremonies indifferent to be vſed, or not to be vſed.

Wherein the vnitie of the church conſiſteth. Phil. 3.

Of the miniſters of the church, of the making of them, and their offices. Cap. 18.

GOd, to aſſemble together, to ordeine, to gouerne, or preſerue his Churche, hath alwayes, and doth to this day, and euer will, ſo long as the churche ſhall continue on the earth, vſe the ſeruice of

God vſeth miniſters to the inſtructing of his church.

The original cause of the ministerie.

ministers. The first beginning then, and appoynting of ministers and their function, is of great antiquity, being God his owne ordinaunce, not any new doctrine inuented by mans brayne. God doubtles could by his owne power, without any meane, ioyne him selfe and his churche, (whiche consisteth of men) together. But he had rather deale with men, by the seruice of men. Wherfore ministers ought to be estæmed, not as ministers onely, but as Gods ministers: for bicause by them God worketh mennes saluation. Wherfore we warne men to take hæde, that they do not in suche sorte attribute those things to the secret working of the holy ghoste, whiche belong to our conuersion and instruction, that thereby the ministerie of the Churche be abased. For it is mæte that we shoulde alwayes be mindefull of the Apostles wordes: How shall they belæue in him, of whom they haue not heard? And how shal they heare without a Preacher? Then fayth is by hearing, and hearing by the worde of God. Neither should we forgette Christ his saying in the Gospell: Verily, verily I say

The ministerie ought not to be contemned.

Rom. 10.

I say vnto you, he that receiueth whom soeuer I shall sende, receiueth me, and he that receiueth me, receiueth him that sente me. We ought also to remember, what the man of Macedonie appearing in a vision to Paule, beeing in Asia, counsayled him to do, saying: Take thy iourney into Macedonie, and come and helpe vs. For in an other place the said Apostle writeth: We together are God his laborers, ye are Gods husbandrie, and Gods building. Ageine on the other side: We must beware that we attribute not to much to ministers, or to ỹ ministery, remembring the Lordes wordes: No man commeth to me except my father drawe him. And the Apostles saying. Who is Paul then, & who is Apollo, but the ministers, by whom ye beleued? And as the Lord gaue to euery man: I haue planted, Apollo watered, but God gaue the increase. So then, neither is he that planteth any thing, neither he that watreth, but God that giueth the increase. Let vs therefore beleeue, that God doth teache vs in his worde, outwardly by his ministers, but inwardly he moueth the harts

Iohn. 13.

Iohn. 6.

1. Cor. 1.

To muche ought not to be attributed to ministers.

1. Cor. 3.

Howe God doth teach, and howe ministers.

of his elect, to Fayth by the holy Ghoste: And therefore we ought to referre al the glory of this benefite to God. But of this matter we haue spoken in the first chapter of this declaration: Verily, God hath

What kinde of preachers God hath alwayes sent.

vsed from the beginning of the worlde, the beste men of all (albeit many of them were simple in worldly wisedome and Philosophie, yet passing other in the knowledge of true diuinitie) as the Patriarkes, with whom God talked ofte times by his Angels: For the Patriarkes were Prophetes, or Teachers in their time, whom God would haue liue two or three mens lyues, to thende that they might be as it wer fathers, and lightes of the worlde. Moyses and the Prophets folowed them, who were most famous throughout all the worlde. What neede I to rehearse, that after them our heauenly father, sent his onely begotten son, a most perfect teacher of the worlde. In whom was hid that diuine wisdome, which he deriued vnto vs, by ỹ preaching of his most holy, plaine of all other most perfect doctrine. For he chose to him disciples, whom he made apostles, who going

Patriarkes.

out

out into all the quarters of the worlde, assembled euery where congregations, by the preaching of the Gospell: then in all Churches they ordeyned, by Gods commaundement, pastors and teachers, by whose successours he hath to this day, instructed & gouerned his church. As therefore God sent to his people in ỳ old time patriarks, Moyses, & the Prophets, so to those to whom he hath giuen his new testament, he hath sent his onely begotten sonne, with Apostles, and doctors of the churche. Furthermore, the ministers of the newe testament, be called by sundry names: For they are called Apostles, Prophets, Euangelists, bishops, elders, Pastors and doctours. The apostles remayned in no one certaine place, but gathered sundry Churches throughout the worlde, which when they had now don, they were no longer to be called apostles but eche man becam a pastor in his owne church. The prophets in tyme past, foreseing things to come, were called Seers, who were expounders of the scriptures also, as some be euen now adays. Euangelistes were writers of the historie of

The names of ministers. 1. Cor. 12. Ephes. 4.

Apostles.

Prophets.

Euangelists.

the Gospell, and preachers also of ỳ glad tidings of Christe his gospell: As Paule bid Timothe, do the worke of an Euangelist. Bishops are superintendents and watchemen of the churche, whiche gyue to it sustenance, and prouyde for all necessaries. Elders are ancients, & as it wer Senatours, and fathers of the churche, gouerning it with wholsome counsaile. Pastours doe bothe kepe the sheepfolde of the Lorde, and prouyde for things necessary. Doctours do teache and preache the true faith, and vnfayned godlynesse. We may therefore nowe call the ministers of the church, Bishops, elders, Pastors, and Doctors.

Bishops.

Elders.

Pastoures.

Doctours.

Afterward in processe of tyme, the ministers of the church had many other names. For some were made Patriarkes, some Archbishops, some Suffragans, also Metropolitans, Archdecons, Deacons Subdeacons, Benets & Tolletts, Exorcists, Singers, Dorekeepers, and I wote not what, as Cardinals, Prouostes, and priors, Fathers minores & maiores. But we passe for none of those orders, neyther what ones they wer, nor what now they

Popishe orders.

they be. The doctrine of the Apostles, cõcerning ministers, is sufficient for vs.

In like maner, seeing that we knowe assuredly, that Monks and their orders, were ordeyned neither of Christ, nor his Apostles. We teache that they nothyng profite, nay, that they doe muche harme to the Church. For although in time past (when they were solitarie, and gat their liuing with their hands, and were a burthen to none, but in all places obeyed the ministers of churches, as lay men didde) they were to be tollerated, yet now what they are, all the worlde espyeth and perceyueth. They adioyne to theyr orders, I know not what vowes, and lead a life cleane contrary to their vowes. So that the very beste of them, may be numbred among those, of whom the apostle spake ij. Thess. iij. We here, that ther are some which walk emong you inordinatly, and worke not at all, but are busie bodies. Such therfore in our churches, wee neyther haue, neither by our doctrine oughte to suffer in Christ his church. Monkes.

But no man ought to vsurpe the honor of the ministerie of the Churche, that is

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Ministers should bee called and chosen to that office.

to say, by bribery or craft, or by his owne arbitrement, to take vpon him their offices. Let them bee called and chosen, by the lawfull election of the churche: that is to wit, let them be chosen with aduisement, by the congregation, or by those, which are appointed to that office in the churche, & that orderly, without trouble, sedition, or contention. But let not euery man, without regarde be chosen, but only meete men, of sufficient godly learning, of godly vtteraunce and wysedome ioyned with simplicitie. To be short, such as are famous for their modestie and honeste life, according to the Canon of the apostle, made by the apostle. j. Tim. iij. and Ti. j. And let such as are chosen, be made of the elders with publike prayer, and laying on of handes. Here we condemne all those, who of theyr owne accorde, thrust them selues into the ministerie not being chosen, sent, or ordeined.

Who should be chosen to the ministerie.

Vnmete ministers.

We condemne al vnmeet ministers, not indued with giftes necessary for a shepherd, that should fede his flock. Howbeit we acknowledge, that the harm & lo simplicitie of some shepherds in ỹ old church

did

did somtymes more profite the Churche, than the great, exquisite, and fine or delicate, but a litle to proud learning of some others. Wherfore wee reiect not nowe a dayes the good simplicitie of certaine, so that they be not altogyther vnskilfull of God and his worde. Christ his apostles called all those, that beleeued in Christe, Priests, but not in respecte of the ministerie, but bicause through Christ, all the faythfull (being made kings and priests) may offer spirituall sacrifices to GOD. Priestes.

There is then a great diuersitie betwene priesthod and ministerie. For priesthode is cõmon to all Christians, as euen now we declared, the ministerie is not so. Neither haue we cleane taken away the ministerie of the churche, when we cast the popish priesthod out of Christ his church. Truely in the new testament of Christ, there is no longer any such priesthod, as was in the old Testament, which had an outward anoynting, holy garments, and very many ceremonies, that wer figures of Christe: and no maruell, sithens that Christ fulfilling them all, at his cõmyng abolished them. Ye therfore alone remaineth A difference betwene priesthode & ministerie.

neth a prieſt for euer, from whome leaſt we withdrawe any thing that is proper to him, we call no miniſter by the name of prieſt. For our Lorde himſelfe ordeyned not any prieſtes of the newe Teſtament in his churche, who beeing authorized of the Suffragane, might offer dayly ſacrifice, I mean the very fleſh and bloud of the Lord, for the quicke and the deade: But he ordeined ſuch as ſhould teach the people, and miniſter his ſacraments. For Paul ſimply and breefly declaring, what wee ought to thinke of the miniſters of the new Teſtament, or of the Chriſtian churche, and howe wee ought to eſteeme them, ſayeth: Let men ſo thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God. Therfore the Apoſtle woulde, that we iudge of miniſters none otherwyſe, than as of myniſters. Yee verily hath called miniſters vnderrowers, who haue eye only to the ſhipmaiſter, and men not liuing to pleſe themſelues, and to do what them liſte, but appoynted to pleaſure others, that is to ſay, their maiſters, at whoſe cõmandement only they bee. For a miniſter of the churche,

Chriſt made no prieſtes but Miniſters.

1. Cor. 4.

churche, in al things belonging to his office, is bid not to please his owne fantasie, but to do that only which his maister commaundeth him. And in the sayd chapiter, it is expressed: Who is the lord or maister, euen Christ, to whom ministers are bound as seruants, to do all businesse belonging to the ministerie: hee addeth further, to declare more plainely, what the ministerie is, that they are bayliffes, or disposers of Gods misteries. Whiche misteries are called in manye places (chiefly Eph. iij. the gospel of Christ, as in old tyme Christ his sacraments, were called misteries: wherfore they are named mynisters of the Churche, bycause they should preache the Gospel of Christ to the faithfull, and minister the Sacramentes. In an other place of the Gospell wee reade, of a faythfull and wyse seruaunt, whome his lorde appoynted ouerseer of his household, to gyue meate to them in due season. Ageyne we reade, that a man takyng hys iourneye into a farre coūtrey, cōmitted the gouernment of his house, to his seruauntes, and gaue them authoritie to ouersee his goods, and

1. Cor. 4.

Why they are called ministers.

Luke 12.

appoin-

appointed euery man his worke.

Here haue we occasion ministred, to speake somewhat of the authoritie and office of churche ministers: wherin some haue with much labour disputed, & haue made subiecte vnto their power, all the chiefest thinges in the earth, cleane contrary to the commandement of the lord, whiche forbade his disciples, to striue for chief rule, and highly commended humilitie. In deede there is an absolute authoritie, whiche is called Iuris, authoritie by right of prescription, wherby all thinges are subiect to Christ the Lord of all, as he testifieth, saying: Power is giuen to me in heauen and in earth: And agayn, I am the fyrst & the last, behold I liue worlde without end, & haue the keys of hell and of death. Also, he hath the key of Dauid which openeth, & no man shutteth, shutteth, and no man openeth. This power the Lord kepeth to himselfe, and giueth to none other, that he might stande vdle, beholding his ministers, while they do worke. For Esay writeth, I wyll laye vpon his shoulder, the key of the house of Dauid. And ageyne, whose rule shall remayne,

The authoritie of ministers.

Luke. 22.
Mat. 18. 20.

The true authoritie and power, God keepeth to himself.

Math. 28.
Apoc. 2. 3.

Esai. 9. 22.

maine vpon his shoulders: but he reserueth, and still vseth his power, ruling all. Moreouer, there is an other power, belonging to the office or ministerie, limitted of him, who hath full and absolute authoritie, that power is rather to be likened to seruice, than to rule. For some Lorde giueth to his steward, power ouer his house, and therwithall he giueth his keyes also, wherewith he may let in or shut out of the house, whome the Lorde wil, either to be let in, or shut out. According to this power, the minister dothe by his office, that which he is cõmaunded to do of his lorde, who ratifieth and alloweth his doings, and wil haue hys ministers deed to be esteemed & acknowledged as his owne. And this is the meaning of those sentences in the Gospell: I wyll giue thee the keys of the kingdom of heauen: whatsoeuer thou shalt bynd or lose in earth, shall be bound or losed in heauen. Also whose sinnes ye remitte, they are remitted vnto them, and whose synne ye retayne, they are retained. But except the minister shall do all things as he is commaunded of his Lord, if he passe the

What power God giueth to ministers

A prety similitude.

Matth. 16.

Iohn. 20.

mites of faith, truly God disalloweth his doings. Therefore the Ecclesiastical power of Church ministers, is that functiõ, wherby ministers doe in dede rule the church of God, but yet do all things therin, as the lord hath apointed in his word. And being so done, the faithful accompte them as done of the lord himself. As touching ỳ keis we haue spokẽ much before.

Equal power is geuen to the ministers.

One equal power or function is gyuen to al ministers of the church. Doubtlesse in the beginning Bishops or Elders, ruled the churche alyke, one helping an other, none preferring himselfe before other, or vsurpyng greater authoritie or dominion, ouer their fellowe Bishops. For they were myndful of their maister his words: He that will among you be chiefe, lette him be your seruaunt. They kept themselues in humilitie, and healped one an other in gouernyng and preseruing the Church. Howbeit for order sake, some one apointed of the ministers summoned their conuocations, and in their assemblies, proposed things to bee deliberated vppon, gathered also other mens myndes: and to be short, did what

Luke. 23.

Howe and when one minister is preferred before another.

in

in him lay, to prouide that matters shold not be handled cõfusely, and without order. So wee read that saint Peter diode in the Acts of the apostles, who notwithstandyng was not extolled aboue other, nor of greater authoritie than the residue. For ryght wel Cyprian the martir affirmeth, in his booke of the simplicitie of the Clergie. Such were the other apostles, as Peter was, of like felowshyp, of like honor & power: But the beginnyng betwene them, procedeth of one vnity, to the end that we may know, that there is but one churche. S. Jerome also writeth not much vnlike words, in his cõmentarie vpon ỹ epistle of Paul to Titus: saying: Before that by the diuels inticemẽt, there was stryfe in religion, Churches were gouerned by the cõmon counsell of the elders: but after eche maner thought those, whom he baptised to be his owne, & not Christs, it was decreed, that one of the Elders shoulde bee chosen, and preferred aboue the other, to whom all the care of the Church should appertayn, and by whose wisedom al occasiõs of scismes myght bee taken away. Yet Jerom boa-

Cyprian.

Jerome.

steth not of this decree, as though it were godly, for immediatly he addeth: As Elders know by the custome of the church, that they are subiect to him, who is their ouerseer, so let Bishops know that they, more by custome, than by the Lordes ordinance, are in greater authoritie than the elders, and that the Church ought to bee ruled in cõmon by other, aswel as by them. Thus much Jerome. Therfore no mã by right may let vs to return to that old gouernement of God his church, and to receiue it before the custome of man.

What the duties of ministers are.

There are sundry duties belonging to ministers, which notwithstãding for the moste parte, may be restrained to two, wherin all other dueties are comprehended. The one is preaching of Christ his Gospel: the other is ministring the Sacraments. For it is the ministers duetie to assemble the holy congregation, and in it to expound the word of God, and to applye all his doctrine, to the commoditie of his church, that those things, which are taught, may profite the hearers, and edifie the faithfull. It belongeth to ministers, to teach the vnlerned, to exhort the

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and to prick forward those that giue ouer or walk slowly in the way of the Lorde. It is also their parts, to comfort and confirme those y are weake harted, to arme them agaynst the sundry temptations of Sathã, to rebuke sinners, to call into the right way those, that go a stray, to lift vp those that fall, to conuince gaynsayers, to driue Wolues from the Lords sheepfold, to reproue sinne and sinners, with wysdome and grauitie, not to winke at, or to conceale wickednesse, to minister the sacraments, to cõmend the right vse of the, and to prepare all men with wholsome doctrine to the worthy receiuyng therof, to kepe the faithful in holy vnitie, to forbid schismes and heresies, to instruct the rude, to declare to the congregation the necessitie of the poore, to visit the sick, and those that be troubled with sundry temptations, to informe and keepe them in the way of lyfe. Furthermore, to prouide for publike prayer, in the time of necessitie, and for fasting, that is to say, holy abstinence: and with al diligence to loke to all things, that belongeth to the tranquilitie, peace & safegard of the churche.

That the minister may accomplishe all those thynges the better and with more ease, it is required chiefly that he feare God, pray earnestly, giue his mynde to the reading of the scripture: In al things bee alwayes watchfull, and shewe a good example, to all other of purenesse of life.

Discipline. Excommunication.

And seing that ther ought to be discipline in the church, and our ancestors vsed excommunication, and the people of God had ecclesiasticall iudgements, the which discipline was exercised by wise and godly men: it hath also belonged to myn-isters, for better edifying, to mesure this discipline as the tyme, the common state and necessitie required. Where always this rule is to be kepte, that all thinges ought to be done to edifie, comely, decently, honestly, or without tyrannie or sedition. 2. Cor. 10. For the apostle witnesseth, that he had power giue him in the church of God to edifie, and not to destroy. Math. 13. The Lorde himselfe sayeth, that the darnell in the Lord his land, should not bee rooted oute, when ther is danger, least the wheat also be plucked vp therwithall.

But we detest the Donatists errour, who

who think preaching and ministring the Sacramentes, to be of efficacie and vertue, or not of efficacie, according to the good or euill lyfe of ministers. For wee know that the voyce of Christe is to bee heard, euen out of the mouth of euill ministers, seing the Lord himself hath sayd: Whatsoeuer they bid you obserue, that obserue and doe, but after their workes do not. We know that the sacramentes, by the institution, & by the words of Christ be sanctified, and are fruitfull to the godly, although they be offered of vnworthy ministers. Of this matter Augustin the blessed seruaunt of God reasoned muche, alleaging the scriptures against the Donatists. But there must be also due discipline among ministers: For diligente inquisition must be made in Synodes, of ministers learnyng and manner of lyuyng. Offenders oughte to bee corrected of the Elders, and broughte into the ryghte way agayne, yf they bee curable: Or else beyng passe amendement, they shold be depосed, and as Wolues, thrust by true shepeherdes oute of the Lordes flocke. For yf they be false teachers,

Ministers, al beit they be euill, should be heard.

Math. 23.

Disciplines for Ministers.

Synodes.

they are in no wise to be suffred. Neither doe we disallowe generall councels, if they be holden, according to the example of the Apostles, to saue, and not to destroy the church.

Councels.

Furthermore, all faithfull ministers as good workmen, are worthy of their reward. They sinne not then, when they take a stipend, and all things necessarye for them and their familie. For the apostle declareth, that these things are lawfully giuen of the church, and receiued of the ministers in. 1. Cor. ix. and. 1. Tim. v. & other places: wherby the Anabaptists ar confuted, who disallow and raile at those ministers, that liue by their ministerie.

The true minister is worthy his reward.

Anabaptists.

Of the Sacrament of Christe his Church. Chap. 19.

Sacraments.

GOd from the beginnyng annexed sacramentes, or sacramentall signes, to the preachyng of his word. For so plainly witnesseth all the holye Scripture.

What sacraments are.

Sacraments are misticall signes, or holye Rytes or Ceremonies, ordeyned by GOD hymself, consisting in the word of GOD, in sygnes, and in thynges signi-

signified, wherby he kepeth in mannes memorie, and sometimes reneweth his large benefits bestowed vpon his church. Whereby also he sealeth or assureth his promises, and sheweth outwardly, and as it were layeth before our eyes those thinges to beholde, whiche inwardly he worketh in vs: yea by them he strengtheneth and increaseth our faith, by the holy ghost, working in our harts. And to be short, by his Sacraments, he separateth vs from all other people, from all other religions, consecrating vs, and binding vs to him onely, and signifieth what he requireth of vs to be done.

The Sacraments of the old and new Testamente are not all one.

There are some Sacramentes of the olde Testament, and other some belonging to the people of the new testament. The Sacraments of the olde law, were Circumcision, the Paschall lambe, whiche was offered vs. For the which cause it is referred to the sacrifices, which were offered from the beginning of the worlde.

Two Sacraments of the new Testament.

The sacraments of the newe testament, are Baptisme, and the Lordes Supper. Some recken seuen Sacramentes of the new Testament, of the whiche we acknow-

knowledge, Repentaunce, making of Ministers, (yet not after the Popish sort, but according to the Apostles maner) and Matrimonie to be profitable ordinances of God, but no sacraments: Confirmation, and extreme Unction, or Aneling, are the inuentions of man, whiche the churche may want, without any domage. Neither vse we them in our churches. For they haue some things, whiche we can not allow. We vtterly detest al'ꝫ marchaundise, which the Romists practise, in dispensing for their Sacraments.

The author of sacramentes is God.

The author of all Sacramentes is not man, but God onely: Men can not institute Sacraments, for they perteyne to the seruice of God, and it belongeth not to mens duetie, to inuent or make God his seruice, but to receiue and kæpe that which is deliuered to them of god. Moreouer, the Sacraments haue promises annexed to them, which require faith: But faith resteth only vpon the word of God: and the word of God is likened to tables or letters, the Sacramentes to seales, wherewith God only sealeth his letters. And as God is the author of his Sacramentes,

Note.

An apt similitude.

mentes, so continually he worketh in that Churche, wherin the Sacramentes are rightly ministred. So that the faithfull, when they receiue the Sacraments of God his ministers, do acknowledge that God doth worke in them, and therfore receiue the Sacramentes, as though it were at God his handes. They know also that the ministers viciousnesse (yf there be any notorious sinne in them) hurteth not them, seeing that they confesse, that the worthinesse of the Sacramentes depend of the Lords institution. Wherfore they make a manyfest difference in the ministring of the sacramentes, betweene the Lorde himselfe, and the minister of the Lorde, confessing that the things ment by the sacraments (as grace, faith, forgiuenesse of sinnes in Christ, &c) are giuen by the Lorde himselfe: but the figures (to wit, water, bread, or wine) be deliuered them by the handes of Gods ministers. Howbeit the chiefest thing that in al the Sacraments is proposed of God, and taken heede vnto of all the godly in all ages (whiche other call the substance and matter of the Sacraments) is

God worketh in his sacraments.

The Sacrament is not the worse for the ministers sinne.

A difference betwene the author & the minister of sacraments.

Christ is the chefest thing to be considered in the sacraments.

Christ

Chryste their sauiour that only sacrifice, and that lambe of God, which was slaine from the beginning of the worlde, and that rocke wherof all our forefathers did drinke, by whom all the elect are Circũcised without handes, and by the holye Ghost are washed from all their sinnes, and are nourished with the true body and bloud of Chryst, to life euerlasting.

Wherein the sacraments of the new and olde Testament are alike.

And touching that, whiche is chiefest in the Sacrament, and the thing it selfe, the Sacraments of both people are like. For Chryst the onely mediatour and sauiour of the faithful in the Sacraments, both of the olde and new Testament, is that chiefe principall thing, and the thing it selfe, ment by the Sacrament. One and the selfe same God is authour of them in both. To both people they were giuen as tokens, yea, as pledges of God his grace & promises, whiche may bring into our remembraunce, and renewe his large benefites, wherby also the faythful were separated from all other religions of the worlde, whiche to conclude, were receyued spiritually by fayth, vnting the Ceremonies to the churche, and admonishing

thing them of their duety. In these, I say, and the like, the Sacramentes of bothe people, are not vnlike, although they differ in signes. But we make a farre greater difference in the sacramentall signes. For our Sacramentes are stronger, and of longer durance, bicause to the worldes ende, they shall neuer be chaunged. Our sacraments witnesse that both the thing, and the promise is already fulfilled, and made perfect in Chryst, whiche the sacramentes of the old law did signifie should be fulfilled. Also ours are more simple, lesse troublesome, of smaller cost, and not intãgled with ceremonies: belonging to a mightier people, dispersed throughout the whole world: and seing they be more excellent, and brede in vs a stroger faith (by the working of the holy ghost) there foloweth also more plentyfull store of God his spirite, by the worthy receiuing of them.

Verely, seeing that Chryste the true Messias, is come in the flesh, and shewed to vs, and abundaunce of grace powred vpon the people of the new Testament, the Sacramentes of the olde people, are abro-

Christ abrogating the olde sacraments gaue vs new.

abrogated, and the Sacramentes of the new Testament put in their places: In the steede of Circumcision, Baptisme: In the place of the Paschall Lambe and Sacrifices, the Lordes supper.

Sacramentes consiste in three things

Ageine, as in time paste, the Sacraments did consist of the worde, the signe and the thing signified, so nowe also the selfe same three parts, as it were, are required to the perfect making of our Sacraments. For by the worde of God they are made that whiche before they were not, that is to witte, Sacraments: For they be consecrated by the word, and are declared to be sanctified of him, whiche firste ordeyned them. To sanctifie or consecrate a thing, is to dedicate it to God, and to some holy vses, that is to say, to separate it from common and prophane vses, and appoynt it to some holy purpose.

The worde.

Consecratiō.

Signes.

For in sacraments, the signes are made of suche things as are commonly vsed, of outward and visible things: As in Baptisme, the element of water & the visible washing, which we see the minister doth, is the signe, but the thing signified, is regeneration & washing away of our sins:

In

In the Supper of the Lorde, the signe is breade and wine (which we comonly vse in eating and drinking) but the thing signified is the very body of Christ deliuered, and his bloud shed for vs. Therefore water, bread, and wine of their own nature, not seruing to God his institutiõ, and not put to any holy vse, are only that which they are named to be, & we proue them to be by experience. Howbeit, if the worde of the Lorde be added, with calling vpon God his name, and with renuing of the first institution and sanctification, these signes are consecrated, and declared to be sanctified of Christ. For still remayneth in the Churche in his vertue and efficacie, that firste institution of Christ, and consecration of the sacramentes. So that he whiche none otherwise celebrateth the Sacramentes, than the Lord himselfe at the firste ordeined, doth euen now enioy the fruites of that most excellent consecration of all other, and therfore Christ his owne words are rehearsed in the celebration of the Sacraments. And bicause by the worde of God we lerne ỹ these signes are ordeined of the

The thinges signified.

Lorde

Lorde, for an other ende, than commonly they are vsed for: therfore we teach, that the signes being put to this holy vse, beare the names of the things signified by them, and are no more called onely water, bread, and wine, but also regeneration, or the washing of renouation, also the body and blood of the Lorde, or sacraments of the body and blood of Christ. Not, that the signes are chaunged into the things signified, and that they ceasse to be that, which they are by their owne nature (for then they should not be Sacraments, nor signes, but onely the thinges signified) but therefore the signes beare the names of the things, because they are misticall tokens of holy things, and the signes and things signified, are ioyned together sacramentally: I saye they are ioyned or united, by a misticall signification, by the will and counsaile of him, who ordeyned Sacramentes. For water, bread, and wine are not common, but holy signes: and he that instituted water of Baptisme, did not institute it, to the intent that the faythfull shoulde be washed with the water of baptisme only:

The signes bear the names of the things signified.

And

And he that commanded in his ſupper to eate breade, and drinke wine, ment not that the faithfull ſhoulde take the breade and wine only without a miſtery, as they eate breade at home in their houſes, but alſo that they ſhould ſpiritually be partakers of the things ſignified, and be in deede by faith, waſhed from their ſinnes, and fed in Chriſt, through faith.

Wherefore we allowe not thoſe, who attribute the ſanctifying of the ſacramentes, to I know not what Caracters, and to the reciting, or to the vertue of wordes promiſed of the conſecrater, or of him that hath an intent to conſecrate, or els to accidentall things, whiche are deliuered to vs, neither by worde, nor by example of Chriſte nor his Apoſtles. Neither doe we allow their doctrine, who ſpeake of the Sacramentes, as thoughe they were common ſignes, not ſignifying ſome weightie matter, or not of greate vertue or efficacie. Neither allowe we thoſe, who ſo muche regarde the inuiſible things (ment by the Sacrament) that they deſpiſe the viſible things in the Sacraments, beleuing that it is ſuperfluous Hereſies.

for them to receiue the signes, bicause they imagine that they enioy already, the things ment by thē: Such heretikes the Messalians are named to be. Neither do we allow their doctrine, who teache that grace and the things signified, are so tyed to the signes, and encluded in them, that whosoeuer receueth the signes outwardlye, be partakers also (what maner of man soeuer he be) of the inwarde grace, and spirituall things, signified by the Sacramentes.

The Sacrament is not the worse for the viciousnesse of the receiuer.

Notwithstanding, as we do not ponder the worthinesse of the Sacramentes by the worthinesse or vnworthinesse of the ministers, so we compt them not better or worse, for the vertue or vice of the receiuers. For we acknowledge that the worthinesse of the Sacramentes, do depende of fayth, and of the mere goodnesse of God. For as the worde of God, remayneth the true worde of God, wherein not onely the bare wordes are rehersed, while it is preached, but all things signified by the wordes, are offered of God: Albeit wicked and Infidels, heare the wordes, and vnderstande them, but

yet

yet enioye not the things ment thereby, bicause they receiue them not with a true faith: Euen so the Sacramentes consisting in the woꝛde, the signes and things signified remayne true and perfect sacraments, not only signifying holy things, but also (God offering them) the things signifyed, although vnbeleeuers receiue not the things offered. This commeth to passe not thoꝛow the default of the giuer, Rom.3.
oꝛ of God the offerer, but of men receyuing without faythe, and vnwoꝛthilie. Whose incredulitie maketh not the faith of God of none effect oꝛ foꝛce. Furthermoꝛe, seing that in the beginning, where it was declared what sacraments were, we briefly shewed, to what ende they were instituted, we nede not tediously to repoꝛt that which we haue once sayd: It followeth therefoꝛe, that we seuerally treate of the Sacramentes of the newe Testament.

Of holy Baptisme. Chap. 20.

Christ ordened baptisme.

BAptisme was firste inuented, and sanctified of God, John beeing the first that baptised Chꝛyst with water in the riuer of Joꝛdan. Afterwarde this office

was committed to the Apostles, who Baptised also with water: The Lorde in playne wordes commaunded them to preach the Gospell and to Baptise, In the name of the father, and of the sonne, and of the holy ghost. Peter also answered in the Actes to the Iewes, demaunding of him, what they should do: Let euery one of you be baptised, in the name of Iesus Christ, for the remission of your sinnes, and ye shall receiue the gifte of the holy ghost. Wherefore Baptisme is called of many, the firste signe of Gods people, bicause by it his electe begin to retayne to the liuing Lord. There is but one Baptisme in the Churche of God, wherwith it is sufficient once to be christened: For baptisme once receiued, doth indure all our life long, being a perpetuall sealing of our adoption. For to be baptised in the name of Christ, is to be written, to be entred and receiued into the couenaunt and familie, yea and into the inheritaunce of God his children, yea euen now to be named, by the name of God: that is, to be called the childe of God, to be purged also from the dregges of our sinnes,

Math. 28. Actes. 2.

Actes. 2.

One baptisme.

What it is to be baptised.

sinnes, and to haue freely sundry graces of God, to leade a new and innotent life. Baptisme doth kepe in memorie and renue God his benefites bestowed on mankinde. For we all are borne in the filthinesse of sinne, and are the children of wrath, but God who is riche in mercie, doth clense vs from our sinnes freely, by the bloud of his sonne, in whom he maketh vs by adoption his sonnes, knitteth vs to him with an holy couenaunt, and enricheth vs with sundry giftes, that we may be able to liue a newe life. All these benefites are sealed with Baptisme: for inwardly our soules and mindes are regenerate, purified, and made new of God by the holy ghost, but outwardly we receyue the seale of his large giftes in water, by the whiche those great benefites are represented, and as it were, layde before our eyes to behold. Therefore we are Baptised, that is, we are washed, and sprinkeled with visible water: For as water maketh cleane our filthe, doth refresh and cole our faynte and burning bodies, so the grace of God doeth purge our soules from stinking sinne, after an

We are Baptised with water.

inuisible sort, or spiritually. God also separateth vs by the Sacramentes of baptisme, from all other religions, and from all other people, and doth consecrate vs a peculiar people to him, and as his owne proper goodes: when therefore we are christened, we confesse our faith, and are bound to God to obey him, to mortify our flesshe, and to leade a new life, and are inrolled in the holy roll of Christ his souldiers, to fighte all the dayes of our life against the world, Sathan, and our owne flesh. We are baptised also into one body of the Churche, that we may well agree with all the members therof, in one Religion, doing one for another.

What we are bound to do by baptisme

We beleue that the maner of baptisme whereby Christ him selfe was baptised, and his Apostles did baptise, is most perfect: Wherefore, whatsoeuer was after by mans inuention added and vsed in the Churche, we thinke not to be necessarie to the perfection of baptisme: As the conjuration, the vse of burning lightes, of oyle, of salte, of spittle, and the like, with this custome to consecrate twice in the yere Baptisme. For we beleeue that one

The forme of baptising

Popish bap.

Bap-

Baptisme of the Churche in Gods firste Institution was sanctified and consecrated by his woꝛde, and is now also of efficacie and vertue, by reason of that firste blessing of God.

We teach, that women oꝛ midwiues ought not to Baptise in the church: Foꝛ Paule secludeth women from Ecclesiasticall offices: but baptisme pertayneth to Ecclesiasticall dueties. We condemne the Anabaptistes, who denye that yong childꝛen newly boꝛne ought to be baptised of the faythfull, accoꝛding to the doctrine of the Gospell. The kingdome of God belongeth to childꝛen. And seeing they are included in God his couenaunt, why should not the signe of the couenant be giuen to them. We condemne the Anabaptists in other poyntes also of their doctrine, which they alone holde particularly, and defende ageinst the woꝛde of God. We are not then Anabaptists, neither do we take parte with them, in any matter of theirs.

Wemẽ should not baptise.

Heresies.

Of the holy supper of the Lorde. Cap. 21.

The Supper of the Lorde, whiche is also called the table of the Lorde, and the Eucharist, that is thankes geuing, is therefore commonly named a Supper, bicause it was instituted of Christ in his last Supper, and nowe representeth the same, the faythfull spiritually feeding and drinking in it: for the author of the Lord his Supper is not any Angell or man, but the sonne of God him selfe our Lord Jesus Christe, who first consecrated it for his church: that consecration and blessing dureth as yet, among all those that celebrate none other Supper, but the self same, whiche the Lorde instituted, reciting his wordes, and in al things looking on Christ only with a true faith, of whose handes, as it were, they receyue that, whiche they take by the seruice of the ministers of the church. The Lorde will keepe by this holy Sacrament in fresh remembraunce his chiefest benefite bestowed vppon mankinde, namely, that when he gaue his body to be betrayed, and his bloud to be shed, he forgaue vs al our sinnes, and redemed vs from eternal death, and from the power of the diuell: and

The author of the Lords supper.

It is a remembraunce of Gods benefites.

and now feedeth vs with his flesshe, and giueth vs his blood to drinke, which being with a true fayth, spiritually receyued, nourisheth vs to lyfe euerlasting. And this so great a benefite is renued so oft, as the supper of the Lord is celebrated. For he sayd, do this in the remembrance of me. It is also confirmed vnto vs, in this Supper (least we should wauer in fayth) that the Lords body in deed, was deliuered for vs, and his blood shed for the remission of our sinnes. And truly that to the outward eyes, is by the minister represented in the Sacrament, and as it were layde before our face, whiche inwardly is done after an inuisible sorte by the holy ghost: Outwardly, bread is offered by the minister, and the wordes of Christ are heard. Take, eate, this is my body, take, deuide it betwirt you. Drinke ye all of this, this is my blood. Therfore the faithfull taketh that, which is offered by the Lordes minister. They eate the Lord his bread, and drinke of the Lords cup, but inwardly, by the helpe of Christ through the holy ghost, they receyue the flesshe also, and the bloude of the Lorde,

The signe & the thing signified.

What the faithfull receyue.

and are fedde with them to life euerlasting. For the flesshe and bloud of Christ is true meate and drinke to eternal lyfe. And Christ himselfe in that he was deliuered for our sakes and is our sauiour, is that principall chiefe thing of the supper, neyther suffer we any other thing to be put in his stede. But that it may the better, and more playnly be perceiued, how the flesh and bloud of Christ, is the meat and drinke of the faythfull, receyued of them to lyfe euerlastyng, we will adde these few wordes. There be diuers kinds of eating. For there is a bodily eatyng, whereby meate is receyued into mannes mouth, is cheiwed with the teeth, & swallowed into the belly. After this kynde of eatyng, the Capernites in tyme past vnderstode, that they should eate the Lorde his flesh. But they ar confuted by Christ hymselfe: For Christes flesshe can not be eaten corporally, without an heynous and cruell act. It is not then meete for the belly, as all men are compelled to confesse. We disallow the Popes Canons, in the decrees of the Bishops of Rome, Ego Berengarius, de consecr. dist. 2. For ney-

Howe the flesh & blud of Christe is meate and drinke in deede.

Two kindes of eatyng with the bodily mouth.

Heresies.

Aug. de doct. Christi.

neyther the godly in tyme paſt, nor we do now beleeue, that Chriſte his body is eaten, with the mouthe of the body, corporally or eſſencially. There is also a ſpirituall eatyng of Chriſte his body, not that, whereby we thinke, that the very meate is chaunged into the ſpirite, but whereby (the bodye and blonde of the Lorde, keepyng ſtyll theyr eſſence and propretie) wee receyue them, not after a corporall, but after a Spyritual ſort, by the worckyng of the Holy Ghoſte, who doothe beſtowe vppon vs thoſe giftes, whyche were purchaſed by the fleſh and blond of Chryſte, who was deliuered and put to death for vs, grauntyng vs remyſſion of our ſynnes, deliuerance from Sathan, and lyfe euerlaſtyng, ſo that Chryſte lyueth in vs, and wee in hym. For hee bryngeth it to paſſe, that wee receyue hym wyth a true fayth, and that hee is ſpirtuall meate and drynke to vs, that is to ſay, oure lyfe. For as bodyly meate and drinke doth not onely refreſh and ſtrengthen our bodies, but alſo preſerueth oure lyfe, ſo the fleſhe of Chriſt betrayed for vs, and his blond

Chriſtes bodye is not eaten with the bodily mouth.

2. A ſpirituall eating by fayth.

Chriſt is ſpiritual meate and drinke.

ſhed

shed for our sakes, do not onely refreshe and strengthen our soules, but also preserueth them alyue, not in that they are corporally eaten or dronken, but in that they are gyuen vnto vs, by the spirite of God, spiritually, according to the Lorde his saying: The bread which I wil giue, is my flesshe, whiche I wil giue for the lyfe of the worlde. Also the flesshe, that is corporally eaten, profiteth nothing: It is the spirite that quickeneth: and the wordes whiche I spake vnto you, are spirit and lyfe. Nowe as wee muste in eatyng, swallowe downe the meate into our stomacks, that it may inwardly worke, and shewe his strength in vs, wheras being put without our bodies, it doth vs no good: Euen so is it necessary, that we receiue Christe by faythe, that he maye be made oures, and he liue in vs, and wee in him. For he sayth: I am the breade of lyfe, he that commeth to me shal not hunger, and he that beleeueth in mee, shal neuer thirst. And ageyns, he that shall eate me, he shall also liue through me, and abyde in me, and I in hym. By this it is manifest, that we vnderstand not, by spirituall

rituall meate, I know not what maner of imagined meat, but the selfe same body of the Lorde, which was crucified for vs, which notwithstandyng is receiued of the faythfull, not bodily, but spiritually by fayth. And in this matter we follow in all pointes, the doctrine of our sauior Jesus Christ, which he taught. This eating of the flesshe, and drinking of the bloud of the Lord, is so necessary to saluation, that without it, no man can bee saued. Wee may also eate and drink spiritually, the body and bloud of Christ, although wee receyue not the supper of the Lorde, as oft as wee beleeue in Christe. To this end perhaps belongeth that saying of Augustine: Why preparest thou thy teeth and bellye? Beleeue, and thou hast eaten.

The receyuing of Christes body.

Iohn. 6.

What eating of Christe is necessary to saluation.

A spirituall eatyng of Christ, without the Sacraments.

Note Augu.

Beside the former spirituall eatyng, there is also a sacramentall eating of the Lords body, wherby the faythfull is not only spiritually and inwardly made partaker of the true body and blode of the Lord, but outwardly also by comming to the Lords table, receyueth the visible sacrament of the body and bloud of ỹ Lord.

A sacramental eating of Christe.

When

When the faithful beléeued, he receaued quickenyng nourishement before, which hée still enioyeth, and therfore when now he receyueth the sacrament, he receiueth therwith much nourishment to hys soule. For hée continueth in continuall receiuyng of the Lord his body and blud: In so muche that his faythe is more and more kyndled, increased, and with spirituall fode refreshed. For, whyle wée liue, fayth continually increaseth in vs. And hée that outwardely receyueth the Sacramentes with a true faith, euen hs receyueth not the signe onely, but enioyeth the thing it selfe also, ment by the Sacrament, as wée haue declared. Furthermore, hée obeyeth the Lorde his institution and commandement, and with a cheerefull heart giueth thanks for his and all mankindes redemption, remembryng faythfully the Lordes death, and witnessyng the same before the Church, of whose body hée is a membre. It is confirmed or sealed also, to them that receyue the Sacramentes, that the body of Chryste was betrayed, and his bloud shedde, not onely generally for menne, but

Faithful receyuers receiue not the sacramentes onely, but Christ also.

but also particularly for euery faythfull receyuer, whose meate and drinke it is, to lyfe euerlasting. Note.

But he that without faith, commeth to the holy table of the Lord, receyueth the sacrament onely, and not the thing ment by the Sacrament, wherby commeth life and saluation: and such eate vnworthily of the Lordes bys Table. Nowe they that eate vnworthily of the lords bread, and drynke of his cuppe vnworthily, are giltie of the body and bloud of the Lord, eatyng and drinking of theyr own damnation. For when they come not with a true faythe, they do slaunder, and like villaynes despise the death of Christ, and therfore eate and drink their owne damnation. Vnfaythfull receiuers receue but the bare signes. Vnworthy receyuers.

Wherfore we do not so knit and ioyne togither, the Lorde his body and bloud, with the bread and wine, that we affirm the bread to be the body of Christ, but after a Sacramentall maner. Neither say we, that the body of Christe lieth hidden corporallye, vnder the breade, or that it ought vnder the form of bread to be worshypped, or that who so euer receyueth Christes presence in his Supper. Heresies.

the

the signe, he also receyueth the thyng it selfe. The body of Christ is in heauen on the right hand of his father. We muste therfore lift vp our harts, and not fix and sette our myndes on the bread. Neyther oughte wee to worshipp the Lorde in the bread, and yet the Lord is not absent frō his churche, when it celebrateth his supper. The Sonne beyng absent from vs, and running his race in the firmamente, is notwithstanding present emong vs by his vertue. How much more Christ, the sonne of righteousnesse, being absent frō vs, touchyng his body, whiche is in heauen, is present with vs, not bodily, but spiritually, by his liuely working in vs: And as he hath declared, that he woulde be present with vs in his laste Supper, John. xiiij. xv. xvj. Wherby it foloweth, that we haue no supper without Christ, yet that wee haue a mysticall Supper, without bloudshed, euen as oure ancient fathers haue termed it.

Note this similitude.

We are also admonished, in the celebration of the Lords supper, to be mindfull of whose bodye wee are made membres, and in consideration thereof, to agree

Other endes of the Lords Supper.

gre with all our brethren, to liue an holy lyfe, and not to defile our selues with wickednesse, and straunge religions, but to cõtinue in true faith, to the end of our life, to indeuer to excell in holinesse of liuing. It is meete therfore, that mindyng to come to the supper, wee first trie oure selues, according to ỳ Apostles cõmandement, chiefly of what fayth we are, whether wee beleeue that Christe is come to saue synners, and to call them to repentance: and whether eche man beleue, that hee is one of that number, who being deliuered by Christ, is saued through him: and whether hee haue determined to amende his sinfull lyfe, and to liue godly, to continue, by Gods helpe, in true religion, in concord with their brethren, and to giue God hartie thankes for their deliuerãce. &c. Wee iudge that to be ỳ playnest and best maner or waye of celebrating the Lord his supper, whiche cõmeth nerest to Christ his institution, and the doctrine of the Apostles: that is to wit, whiche consisteth in declaryng or preaching God his worde, in godly prayers, in imitating Christe his doyngs, in

A preparing of our selues before wee come to receiuyng of the Lordes Supper.

The beste kinde of celebrating Christe his Supper.

eating the body, and drinking the bloude of the Lorde, also in the fruitful remembrance of his death, in faithfull thankesgiuing, ioynyng themselues in godly felowship, to the vnitie of the body of the Church. We disallowe therefore those, whiche haue taken from the faithfull, the one kinde, I meane the cup of the Lord. For they offend greuously against Christ his institution, who sayd, Drinke ye all of this, which commaundement he gaue not so expresly of the bread.

The Supper of the Lorde shoulde be celebrated in both kinds.

The Masse. What the Masse was in tyme paste, among our forefathers, whether it were to be suffred now, we dispute not: but this freely affirme, that the Masse, whiche is nowe vsed, in all the churches of Rome, is banished out of our churches, for sondry & most iust causes. Truely we coulde not allowe it, bicause it was made a vain sight or spectacle, of a profitable action, bicause it was sayd for money, for siluer and gold, bicause in it the priest is affirmed, to make the Lordes bodie, and to offer it really, for the remission of sinnes both of the quicke and the dead, and also bycause it is sayde. For the honor, wor-

Why the Masse is not to be allowed.

ship

ship and remembraunce of the Saintes in heauen.

Of the holy and ecclesiasticall assemblies or cōming to the church. Chap. 22.

ALthough it be lawfull for all men to reade the holy Scriptures priuately at home, and to instruct or edifie one an other in true religion, yet holy congregations and meetings together in Churches is very necessarye, to the ende that Gods worde may be soundly preached to the people, that prayers & supplications may be made publikely, the Sacraments ryghtely mynistred, and almes gathered for the poore, and other necessarye charges and expenses of the Churche. For it is euident in the Apostolike and primitiue church, that there wer such assemblies frequented of all the godly. Who soeuer despise these congregations, and withhold them selues from them, contemne true religion, & ought to be compelled by the mynisters and godly magistrates, to seuer themselues no more so stubbornely from faythfull people

What ought to be done in holye assemblies.

Refrainers from the churche.

assembled in the churche. Let their meetings in the church be, not secret, but publike, and oft, except persecution and the cruell enimies of the christian congregation wyll not suffer it. For we knowe, what maner of assemblies there were in tyme passe in the primitiue churche, in hidden and secret places, duryng the tyrannie of the princes of Rome. Let also the places, where the faithfull mete together, be honest and in all poyntes conuenient for the churche of God. Let the churches therfore be large, yet such as are clensed from al those things, that become not the churche. Let all things be furnished comely, and as necessitie and godly honestie requireth. Let nothyng be lacking, requisite for necessary vses of the churche. But as we beleeue, that GOD dwelleth not in Temples made wyth handes, so are wee not ignorant, that places dedicated to God, for the worshipping of him, are not prophane but holy, and that they, which be therein ought to vse themselues reuerently and modestly bycause they are in an holy place, before the sight of God, and all his blessed angels,

The place of their assemblies.

We shoulde vse our selues modestly in the churche.

gels. Wherfore all excesse of apparell, al pride, and al things, which become not Christian humilitie, discipline, and modestie, ought far to be remoued from the churche and places of prayer. The true decking of temples, consisteth not in pouerie, in golde, and precious stones, but in the honest behauior, godly loue, and vertue of them, who are in the Temple. Let al things be done in the church comly and orderly: to be short, to edifie. Let all straunge language ceasse in holy congregations, and let all seruice bee sayde in the vulgare tongue, and in such language, as the people in that place vnderstandeth.

Deckyng of temples.

Seruice shoulde not be sayd in a strāge tong.

Of prayers in the church, of singing, and Canonical houres. Chap. 23.

IT is lawful doutlesse, to pray priuatly in anye tongue which thou vnderstandest, but publike prayers in the Church, ought to be in the mother tongue. Let all the prayers of the faithfull be made with faith and loue to God, onelye in Christe his name aboue. The Priesthode of Christ our Lorde, and of true religion,

To pray in the mother tongue.

To whome we shoulde pray and in whose name

Sainctes must not be prayed to. For whome we shoulde praye. When. Wherefore. Where. Howe. Socrates. Note.

forbiddeth vs to call vpon the Saincts in heauen, as our intercessours: We ought to pray for magistrates, for kings and al that bee put in auctoritie, for the minysters of the church, and all things necessarie for the same. In all miseries of the Church, especially wee oughte to pray, without ceasing, both priuately and publikely. Wee must also pray of our owne accord, not by compulsion, or for any reward. Neyther is it meete, that prayer should be superstitiously tyed to a place, as though wee might pray no where else, but in the Churche. Neyther is it requisite, that common prayers bee like in all churches, touching the forme or fashion, or tyme. Lette eche church doo in that behalfe, as they list. As Socrates in his historie sayth: In no place or religion thou shalt fynd two Churches, which fully agree in praying. I suppose that they, who were rulers of the Churches, from tyme to tyme were the causes of suche difference. Howbeeit if they agree, it is highly to be commended, and ought to bee imitated of other.

A meane in prayer.

But it is wel, that there be a mean: as in

in euery thing, so in cõmon prayer also, that they bee not to long, or to tedious. Let the chiefeste parte therfore of the seruice in the Church, be preaching, and expounding of the gospel, with prouision ỹ the people bee not wearied with to long prayers: lest when the sermon should be heard, they being wery, desire either to go out of ỹ church, or wish ỹ al wer done. To such, ỹ sermon seemeth long, whiche otherwise is short inough. The prechers also ought to kepe a meane. In like maner where singing is vsed, it must be moderated, and not excede a mean. The singing, which they cal Gregories singing, hath many things in it without rime or reason: Wherfore our churches and byeiers other, haue worthily reiected it. If there be any churches, wherein there is faithfull and lawful prayer, without singing, they ought not to be disalowed. For al churches are not able to maintein singing in the. And it is most euident by testimonies of greate antiquitie, ỹ as singing was vsed of old in ỹ oriental churches, so it was lately receiued into the occidental churches. Our forefathers neuer knewe

Preachings.

Singinge.

Gregories singing.

Canonicall houres disalloyved.

their canonicall houres: that is to [redacted] prayers appointed for certayn houres in the day, which Papists sing and say: As may be proued by the lessons of the houres, and by sundry other argumentes. But to vse fewe wordes, they are stuffed with many absurdities: wherfore they be wel omitted, and other thynges more profitable for all Gods churche, put in their places.

Of holy dayes, fastiug, and choyce or difference of meates. Chap. 24.

Times appoynted to come to churche.

Albeit religion is tyed to no tyme, yet can not it be plãted or exercised without conuenient diuiding and appoynting of tyme. Euery church therfore hath chosen a certayn time for publike prayer, for preaching the Gospell, and celebratyng the Sacramentes. Ethe man maye not breake this order of the Churche at his pleasure: And except there be graunted competent leysure, for thys exercyse, by outewarde dwyng, to declare our Religion, surely men will be withdrawne from it, by their owne priuate busines.

Wher-

Wherefore we se in auncient churches, that there were not only certayne houres in the weke appoynted for the godly congregation, but that the Sabboth day was made holy, to assemble to prayer, and to heare God his word: which euen nowe also very well is obserued in our Churches, for the better seruing of God, and increase of brotherly loue. But we allow not Iewishe obseruations of dayes, and suche like superstitions. For we beleeue not one day to be holyer than an other: Neither thinke we that our rest is allowed of God for it selfe sake: But we kepe the Lordes day called Sunday, not the Sabboth or Saterday, therein vsing free libertie.

Iewishe obseruations of dayes.

The Lordes day.

Moreouer if Churches, as they may by christian libertie, kepe religiously the remembrance of Christ his birth, circumcision, Passion, resurrection, Ascention into heauen, and sending his holy ghost vnto his disciples, we well allowe it: but holy days dedicated to men or saincts we discommende. And certes, holy days perteyne to the firste table of the lawe, and belong only to God: to be short, the feast

Feastes dayes of Christe may be kept

Holye dayes for saincts to be disalowed.

dayes

dayes instituted for Saintes, which we haue abrogated, confirme many foolishe vnprofitable things, not to be suffered.

A memorye of saincts.

Howbeit we confesse that fruitfully the memorie of Saintes may in due place and time be recited to the people in godlye sermons, and the holy examples of them may be proposed, as paternes to be followed of all men.

Publike and Priuate faste is requisite.

The more sharply the church of Christ reprehendeth gluttonie, dronkennesse, lasciuiousnesse, and al intemperancie, the more earnestly it commendeth christian fasting: For fasting is nothing els but an abstinence and temperaunce of the godly, with chastening of our flesshe, as present necessitie requireth, wherby we humble our selues before God, and withdraw from the flesshe hir nourishmentes: that it may caselier and wittinglier obey the spirite. Wherefore they fast not, who

what fasting is.

Counterfet fasters.

haue no regarde of these things, but thinke they fast if but once a day they fill their belly, and for a certayne prescripte time abstaine from certayn meates, thinking for this workes sake they please God, and doe a good deede. Fasting is

the

the ayde and helpe of all godly men, to pray the feruentlier, and to liue the vertuouslyer. That fast pleased not God (as we may reade in the bookes of the Prophets) wherein the Iewes fasted from meate, and not from their wickednesse. Note.

There is a Publike and a Priuate fast. Our forefathers kept in time past Publike fastes in lamentable times, & when the Churche was afflicted. They abstained altogether from meate vntill euening, spending the time in the meane season in holy prayer, and worshipping of God, and in repenting for their synnes. This did little differ from mourning. Often mention is made hereof in the Prophetes, specially in the second of Ioell: Suche a faste ought to be kepte, euen in these our dayes, the Churche beeing in so great danger. Priuate fasts are obserued of eche man, as euery man feeleth the vertue of God his spirite, to be plucked from him: For so long he abstayneth frō the nourishment of the flesh, as he perceyueth God his spirite to be withdrawen from him. The cause of publike fastes. The cause of priuate faste.

All fastes ought to come of a free, willing, The ende of fasting.

ling, and a true humbled spirite, not to get prayse or fauour of men, muche lesse to merite rightuousnesse thereby. But let euery man fast to this ende, to tame the pride of the flesh, and to serue God more earnestly.

ent fast not
be allo-
ved.

Lenten fast may be proued by old testimonies, but by none of the Apostles writings. Therefore it ought not, nor may be enioyned to the faythful to kepe.

he time of
ting.

It is most certayne that in times paste, there were diuers kindes and customes of fasting. Wherevpon Ireneus an auncient writer sayth: Some thinke that the fast must be kept one day onely, some other many dayes, and others fortie dayes: whiche varietie began not now in our time, but long before our dayes, by their meanes, as I iudge, who obseruing not simply that which was at the first taught them, vsed other maner of fastinges, either through negligence, or ignorance.

on us.

crates.

Socrates also the historiographer sayth: Bicause there is no auncient writing founde of this matter, I suppose that the Apostle lefte it free to euery mans minde to do that which is good, not by feare and

neces-

necessitie.

Now as touching choyce of meats: In fasting we thinke that all is to be withholden from the flesh whiche maketh it more vnruly, and wherin it taketh more delight, or wherby it is nourished or pampered, whether it be fishe, flesh, pleasant fruites in sauour and tast, daintie dishes, or fine wines. Otherwise we know that all God his creatures are made for the vse and seruice of man. All that God hath made are good, and without choyce, moderately to be vsed with the feare of the Lorde. For the Apostle affirmeth, all things to be cleane to them that be clean. And againe, whatsoeuer is solde in the Shambles, eate ye and aske no question for conscience sake. The selfe same Apostle nameth their doctrine which commaunde to abstaine from meates, the doctrine of Deuils: For God made meate to be eaten, with thankes giuing of the faithful and them which know the truth, because whatsoeuer God made is good, and nothing is to be refused, if it be taken with thankesgiuing. &c. He also writing to the Collos. reproueth these, who by ouer

Choyse of meates is a doctrine of deuils.

Hebre. 2.

Titus. 1.

1. Cor. 10.

1. Tim. 4.

Colos. 2.

ouer muche abstinence, will purchase to themselues an estimation of holinesse. We therfore altogether disallow the Tatians, Encratites, and to be short Eustacius his scholers, ageinst whom was assembled the *Gangrens.* councell.

Heretikes.

Of cathechising or instructing youth in the articles of their faith, of comforting or visiting the sicke. Cap. 25.

Youth shold be instructed in godlines.

THe Lorde charged his people of the olde Testament to be very diligent, in instructing aright their children, euen from their infancie, and gaue expresse commaundement in his lawe, to teache them, and to expounde vnto them, the misteries of his Sacraments. Seeing then it is euident by the doctrine of the Euangelists and Apostles, that God hath no lesse care for the youth of his people, with whom he left his new Testament, when he openly witnesseth, saying: Suffer little children to come vnto me, for to such belongeth the kingdome of heauen: doubtlesse, those ministers of churches do most wisely which betime diligently instruct

Mark. 10.

struct the youth, laying in them the first foundations of fayth, and faithfully teaching the first principles of our religion, expounding to them Gods commaundements, the Creede and the Lord his prayer, the vse of the Sacraments, with suche other like first instructions, & chiefe poyntes of our religion. Let the congregation shew themselues faithfull and diligent, in bringing their children to be taught, desiring and reioycing that their youth may be well instructed. For as much as men are neuer more grieuously tempted than when they be weak & sick, sore broken with diseases of the mind & body, the Pastour of the church, doubtles ought at no time to be more watchfull & careful to saue his flocke, than in such sickenesse and infirmities. Let them therefore visite the sicke betimes, and let the diseased sende for them without delay, if the cause so require. Let the ministers comfort & confirme them in the true faith, arme them agaynst the pernitious suggestions of Sathan, let them say prayers in the sicke mannes house, and yf neede require, let them pray for his recouery, both of body and

Visiting of the sicke.

The ministers ductie.

and soule in the Churche also. And let them do their indeuour that he may departe out of this worlde in blessed state.

Popish visiting the sicke

The Popish visiting of the sicke, with their extreme vnction or ennoyling, we sayd before, that we allowed not, bicause it contaynes many foolishe and odious things, not approued by the Canonicall scripture.

Of burying the faythfull, and care which men ought to take for the dead, of Purgatorie, and the appearing of spirites. Cap. 26.

Burying cõmaunded in scripture.

The scripture commaundeth to burie honestlie, and without superstition, the bodies of the faythful, as the temples of the holy ghost, whiche we beleeue shall rise agein in the latter day: Also to make mention after a comely sort, of them who dyed godly in the Lorde, and to be ready to helpe and releeue those whom they haue left behind them, as widdowes, and fatherlesse children. We teache men to take none other care than this, for them that be dead: We therefore muche disallow the Heretikes called Cynici, who

What care we should take for the dead.

Heretikes.

despi-

despised dead bodies, or very negligently and contemptuously hurle them into the earth, neuer speaking so muche as a good worde of them, nor caring any thing at al for those whom they left behind them. Now on the other side, we like not those that are to muche, and to ouerthwartly seruisable to the dead, howling like Ethnikes, for their frendes departed, saying or hearing Masse for their soules, and mummeling for pence certayne prayers, or deliuer them by this their deuotion, from torments, wherewith they suppose that they are after their death tormented: yet so, that by their lamentable songes and Diriges they are released of their paynes. Howbeit moderate mourning, which the Apostle. 1. Thessa. iiij. graunteth we discommende not, iudging it an vnnaturall parte, to be nothing greeued in suche a case. We beleeue that the faythfull go streight to Christ, after their bodily death, and therefore nede not the Suffrages or prayers of the liuing. We beleeue also that infidels are without delay caste downe headlong into hell, from whence no seruice of the liuing is able

Moderate mourning is comendable

Whither mens souls go after their departure.

to deliuer them.

Purgatorie. The doctrine which some teache concerning the fire of Purgatorie, is contrarie to our Christian fayth. I beleeue the forgiuenesse of sinnes, and the life euerlasting: and contrary to our cleane purging frō all our iniquities, by Christ. Neither agreeth Purgatorie with these

Iohn. 5. sayings of the Lorde Christ: Verily, verily I say vnto you, he that heareth my worde, and beleeueth in him that sent me hath euerlasting life, and shall not be condemned, but hath passed from death to life. Ageyne. John. xiij. He that is washed needeth not saue to washe his feete, but is cleane euery whit, and ye are cleane.

The appearing of spirites is disceat of the diuell. Moreouer, as touching their doctrine of spirites or dead mennes soules, some times appearing to them that liue, and desiring them to do somewhat, whereby they may be deliuered: we esteeme suche visions or sightes, as mockings, craftes, and disceiptes of the diuell. Who as he can transfigure himself into an Angel of light, so is he busie to ouerthrow & bring

Deut. 18. in doubt the true fayth. The Lorde forbadde in the olde Testament, to aske

coun-

counsayle of the deade, or to haue anye thing to do with spirites. It was denied to the riche glutton (who lay tormented in hell fire, as Christ the author of all truthe in the Gospel declareth) that Lazarus shuld returne to his brethren, God by the mouth of Abraham pronouncing and saying, they haue Moyses & the Prophets, let them heare them, if they heare not Moyses and the Prophets, neyther will they be perswaded though one rise ageyne from the dead. Luke. 16.

Of rites, ceremonies, and indifferent things. Cap. 27.

CEremonies were in time passe deliuered to the people in the olde law, as a certayne scholing to them, who were kepte vnder the lawe, as it were vnder a scholemaister and tutor: But when Christ came our deliuerer, and had taken awaye the ceremoniall lawe, we that beleeue are no more vnder the law, nor yet bounde to obserue those ceremonies whiche at our Messias comming, vanished away: which the Apostles were so farre from keeping or renewing in

Why ceremonies were geuen.

Ceremonies remoued by Chryst.

Ceremonies not kepte of the apostles

Chryſt his churche, that they openly affirmed that they would lay no ſuch yoke nor burthen vpon the churches necke. Wherfore we might ſeme to bring in or reſtore Iudaiſme, if in the Churche of Chryſt we ſhould heape vp ceremonies vpon ceremonies, after the maner of the olde church. Wherfore we be not of their mindes, who thought it good, that Chryſt his church ſhould be kept vnder (as with a certayne ſcholing) with many and ſundrie rites. For if the apoſtles would not burthen Chriſtian people with ceremonies, which were firſte ordeyned and appoynted by God him ſelfe, who, I praye you being well in his wittes, would violently thruſt vpon them inuentions inuented by man? The greater heape of ceremonies there be in the churche, the more is withdrawen not only from chriſtian libertie, but alſo from Chryſt, and fayth in him, while the common people looke for that in ceremonies, whiche they ſhould ſeeke in the only ſonne of God Ieſus Chryſt by fayth. A few rites therfore which are ſincere & plaine, & ſwerue not from God his word, do ſuffiſe the godly.

ncreaſe of ceremonies Iudaiſme.

Why multitude of ceremonies is not allowed

A few rites ſuffiſe.

And

And if in Churches there be found vnlike ceremonies, let no man gather therby that the Churches agrée not. Socrates sayth, it were impossible to write the ceremonies that be in all cities and countries. No religion obserueth one kinde of Rites, although they imbrace one doctrin touching them. For they that be al of one faith, dissent among them selues, about ceremonies. Thus much Socrates. And we also at this daye, obseruing in oute Churches, not all one kinde of Rites, in ministring the Lordes supper, and in many other things, do notwithstanding agrée in doctrine and fayth. Neither is the vnitie and societie of Churches; for that cause broken a sunder. Surely churches haue always vsed their liberty, and done what seemed best to them in suche Ceremonies, as things indifferent, as we also do now a dayes.

Diuersitie of Ceremonies proue not dissent in Churches. Socrates.

True consét is in doctrin and fayth.

Libertie about Ceremonies.

But we aduertise all menne to take heede, that they compt not those things as indifferent, which be not indifferent, in deede: as some compte the Masse, and Images in Churches. That is indifferente (sayth Ierome to Augustine) which

Indifferent things.

what is indifferent.

is neither good nor euill: so that we are neither iuſt nor vniuſt, whether we do it or no. Therfore when indifferent things are vrged, for confeſſion of our faith, they be no longer indifferent: as Paule declareth, that it is lawful to eate fleſhe, if one put vs not in minde that it is offered to Idolles: for then it ſhall be made vnlawfull, becauſe he that eateth ſuche meate, nowe by his eating ſeemeth to allow Idolatrie.

Howe longe they remayn indifferent.

1. Cor. 8. 10.

Of Churche goodes. Cap. 28.

CHriſte his Churche is indued with riches by the bountifulneſſe of Princes, and the liberalitie of the faythfull, who gaue their goods to the Church: For it is ofte in neede, and therfore it hath had from the beginning ſome treſure to ſerue for neceſſary vſes. The true vſe of church goodes in time paſte was, and now is, to maynteine with them learning in ſchooles and holy aſſemblies, with all furniture, rites and building: to mainteine alſo teachers, ſcholers and miniſters, with other neceſſaries: chiefly to helpe, feede, and ſuccour the poore. But let ſuche be

The true vſe of the church goodes.

chosen as feare God, wyse, and skilfull in gouerning of families, which may wel bestow the churches goodes.

If the treasure of the Church throwe the iniquitie of the time, or some mennes rashnesse, follie, ignorance, or couetousnesse be put to any abuse, let godlye and wise men turne them ageyne to a good and holye vse. For we muste not winke at any abuse, especially yf it be mixed with sacriledge. We teache therefore, that corrupt schooles and Colleges should be reformed in doctrine, in worshipping of God, and in maners: and that there shoulde be established religiously, with good conscience and wisedome, a good order for the helping and releeuing of the poore. Abuse of churche goods.

Of sole life, of mariage, and gouerning our familie. Chap. 29.

LEt them whiche haue from heauen the gifte of single life (so that in hart and mind wholy they be pure & continēt, and not greatly burne in fleshly lust, let such, I say, serue the lord in ỹ vocation, so Single life. The gift of Chastitie.

long as they perceyue them selues indued with that gifte of God: not extolling them selues aboue others, but seruing the Lord continually, with simplicitie and humilitie. These men doubtles are more mete to enter into Gods ministerie, than they that are withdrawen by their priuate businesse of their family.

Mariage. But yf this gift be taken from them, and they feele a continuall burning in them selues, let them remember the Apostles words: It is better to mary thā to burne.

Mariage is continencie. For mariage beeing the remedy for incontinencie (yea, continence it selfe) was ordeyned of the Lorde God him self, who

Math. 19. abundantlye blessed it, and woulde that man and wife shoulde not be separated one from the other, but liue together in perfect loue and concorde. Wherevppon

Hebr. 13. 1. Cor. 17. we knowe that the Apostle sayth, Mariage is honourable among all, and the bedde vndefiled, but whoremongers and adulterers God will iudge. And ageyne: If a virgin marry she sinneth not. We condēne therfore yhauing of many wiues

Polygamie. or husbands at one time a liue: & thē also

Second mariages. who disallowe the second mariages, the mariage

mariage of widowers or widowes, denying that one maye twice bee maried: We teache that mariage must be made after a lawful sort in the feare of the lord and not ageinst those, which forbyd them to bee coupled in matrimonie, that are within certaine degrees of kinred, least incest be committed. Lette them be contracted with consent of their parents, or of such as are in steede of their parentes, and to that ende chiefly, for the which the Lorde hath appoynted mariage. Let the bondes of Matrimonie be kept with holynesse, with vnfayned fayth and fidelitie towards the yoke fellowe, with godlinesse, with loue and chastitie, bothe of body and mynde. Lette them auoyde all braulyng, dissension, lustes and adultery. Let there be appoynted in the Churche lawfull courtes for the hearyng of suche matters, godly iudges to maynteyn mariages and contracts, to punishe all vnclennesse and impudencie, and to decide controuersies of matrimonie. Parentes also should bring vp their children in the feare of the Lorde, and make prouision for them: remembring the Apostles saying;

How mariage shoulde be made.

The parents consente is requisite in mariage.

Courts kept for matters of matrimonie.

Care for our familie.

ing: He that prouideth not for his owne, he denyeth the fayth, and is worse than an infidel. But chiefly let them be taught some honest science, wherby they may be able to finde them selues. Lette them bee plucked from idelnesse, and a sure trust in God ingraffed in them, least they too much distrusting, bee too too careless, or else be giuen to filthy couetousnesse, and so come to naught.

Bringing vp of children. 1. Tim. 5.

Also it is most certain, that those deeds which be done of parents with true faith according vnto the duetie of Matrimonie, and gouernment of their familie, are before God holy and good works, pleasing him as wel as Prayers, Fasting, and almose deedes do. For so the Apostle hath taught in his Epistles, chiefly to Timothe and Titus. But with the sayd apostle we compt it a doctrine of diuels to forbid or openly to dispraise mariage, or to restraine it by some crooked or couert meanes, as though it were not holy or clean. We detest vnchast single lyfe, the secret or open and manyfest lusts and fornication, committed by hipocrites, fayning chastitie, when they are most lasciuious

1. Tim. 4. To forbid mariage is a doctrine of diuels.

Heresies.

of

of all others. GOD wyll iudge them all.

Wee disalow not riches, and rich men if they be godly, and vse their riches well: but we mislike the sect of the Apostolicas who would haue all things common. Riches.

Of Magistrates.

EVery chief Magistrate is ordeyned of God himselfe, for the peace and tranquillitie of mankynde, and to beare the chiefest rule and degree of honoure in the worlde. If he be an ennimie to the Churche, hee may hinder and trouble it muche: But if he bee a friende, and so a member of the Churche, he is the profitablest and most excellent parte thereof, whiche may greatly profite and best help the Churche. Magistrates be ordeyned of God.

His chiefest office is to prouide for, and keepe the publike peace and quietnesse: Whiche thing he shal neuer do with better successe, than when he feareth God in deede, zelously setteth forth his religion, imitatiug the steps of moste godly kings and princes, that gouerned the Lordes people: and aduaunceth the preachyng of the truthe and sincere faythe, roteth out The duetie of a magistrate.

out lyes and vntruthes, all superstition, with all impietie and idolatrie, and defendeth God his Churche. We teache, that a godly magistrate, ought chiefly to care for the furtherance of Religion.

Let him therfore with all his might, maunteyne the worde of God, and prouide that no doctrine contrary to it bee taught. Let him also rule the people, committed by God to his charge with good lawes, agreeyng with Gods worde, and therby keepe them in good order, in doing their dutie, and in obedience: Let him exercise himselfe in iudging causes iustly, not respectyng persons, refusing bribes, defending widowes, fatherlesse children and other afflicted: punishyng, yea, and rootyng out vniust, deceiptfull, and cruel persons. For he hath not the swearde of GOD for naughte. Lette hym therfore drawe his swearde ageynste euill doers, sowers of discention, theeues, murtherers, oppressours, blaspheemers, forswearers of them selues, and against al those, whome God hath commaunded hym, to punish and put to death. Let him chasten also and correct vncorrigible heretikes, which

Rom. 13.

Heretikes.

whiche be heretikes in deede, which cease not to blaspheme the maiestie of God, to trouble and destroye his Churche. If it bee necessarie to defende the sauegarde of his people by warre, let him go to war, in the name of the Lorde, so that first he seeke peace, by all meanes he may, & can defend his subiects none otherwyse, than by battayle. Whyle the Magistrate doth this of Faythe, hee with the selfe same workes, as good, in deede serueth God, and is blessed of hym. Wee condemne the Anabaptistas: who as they denye, that any Christian can beare the office of a Magistrate, so they defend that no man can lawfully bee put to death by a Magistrate, or that a Magistrate oughte to wage battail with any, or that they shold require othes of men, and sweare them on a booke. &c. Warre. Heresies.

For as God will, that the sauegard of his people, be wrought by his Magistrat (whom he hath giuen to the world, to be as a father) euen so all subiects are charged to acknowledge this benefit of God, in the magistrate. It is their dutie therefore, to honor and reuerence him, as God Subiects dutie.

his

his ministers to loue him, to pray for him as for their father, to obey all his lawfull & iust cõmaundements: to be short, to pay him tribute, with al such like dutie, faithfully & willingly. If the conseruation of the publik welth & iustice so require, and ỹ magistrat be forced necessarily to war, let his subiects be redy to hazard their liues, and to shed their bloud gladly, valiantly and chærefully in Gods name, to saue their cũtrey, and their chief gouernour. For he that resisteth his ruler, doth purchase God his greuous wrath ageinst himself. We cõdemne therfore, al despisers of magistrats, rebels, traitours, enimies to the cõmon wealth, seditious knaues: to be short, all that refuse either openly or craftily and couertely, to doe theyr bounden duetie and allegeaunce to their gouernour.

Despisers of magistrates.

We pray God our most mercyful and heauenly father, to bless the princes of his people, and vs also, with all his people, through Iesus Christ our only Lord and sauior, to whome bee prayse, glorye, and thankes, worlde without ende. So bee it.

A con-

A Confeſsion of faythe,

made by cõmon agremẽt of ſuch Frẽchmen, as deſire to liue accordyng to the puritie of the Goſpel of oure Lorde IESVS CHRIST.

The Frenchmen that deſire to liue according to the puritie of the Goſpell of our Lord Jeſus Chriſt, to the king.

WE haue great cauſe, moſte mighti prince, to giue god thankes, that hauing not hitherto hadde acceſſe to your maieſty, vvherby vve might declare vvhat rigor of perſecutions vve haue ſuffred and dayly doe ſuffer, for deſyring to liue according to the puritie of the Goſpel, and quietneſſe of our conſciences: he hath novv vouchſafed to graunt vs this fauor, that your grace is vvilling to vnderſtande of oure cauſe, as appeareth by the laſt proclamation gyuen at Amboys the moneth of March, the yere 1559. vvhen it pleaſed youre Maieſtie to cauſe the publication of the ſame. VVhich boldneth vs at this preſent to open mouth

vvhich

vvhiche before by the violence and iniu-
ſtice of certaine your officers) vvas cloſed
and ſtopped vp, rather of malice to vs vvard
than good affectio or ſeruice to you vvard.
And to the ende your Maieſtie maye bee
playnly and fully informed of the vvhole
cauſe, vve moſt humbly beſech you to read
and vnderſtande this oure Confeſsion of
fayth, vvhich vve here preſent vntō you,
hoping it to be ſufficient defence for vs, a-
gainſt all ſuch blames and ſlaunders, as vve
haue hitherto vvrōgfully bē charged vvith-
all, by ſuche, as haue dayely ſought to con-
demne vs before oure cauſe vvere knovvne
or heard. VVherin vve proteſt there is no-
thing repugnant to the vvorde of God, or
contrary to that ſubiection vvhiche vvee
ovve to your Maieſtie. For theſe articles of
Fayth ſet foorth at large in our confeſſion,
tende all to this ende, that ſeing god hath
ſufficiently declared his vvill, by his Pro-
phets and apoſtles, yea, by the mouthe of
his derely beloued ſonne, our ſauiour Ieſus
Chriſte, vvee ought ſo to honour and re-
uerence, this holy vvord of God, that vvee
adde nothing thereto of oure ovvne, but
vvholly conforme oure ſelues to the rule

pre-

prescribed vnto vs therin. And for that the Romishe Churche (leauyng the vse and custome of the primitiue Churche) hathe brought in newe commaundementes, and a newe maner of seruing God, wee thinke it most reasonable to preferre the commandements of God, (whiche is the truthe it selfe) to the comandements of men, whiche naturally are enclined to lesing and vanitie. And whatsoeuer our aduersaries pretend against vs, yet dare wee say bothe before God and man, that wee suffer for none other cause, but for maintening our Lorde Iesus Christ, to be the only Sauiour and redemer, and his doctrine to be the only doctrin of life & saluatiō. And this is the only cause why the hands of hangmen haue ben so often embrued with the blud of your poore subiects: Who sparing neither lyfe nor goods, for maintenance of this Confession of Iayth, haue manifestly declared to all the worlde, that they were moued therto by a farre mygheier spirit, than any spirit of man, whiche is not so carefull of quietnesse and cōmoditie, than of the honour and glorie of God. And therfore according to the goodnesse and clemencie

vvhiche your maieſtie promiſeth to shevv to vs, your poore ſubiects: vve moſt humbly beſeeche you, to be ſo gracious, as too take in hand, the knovvledge of the cauſe, by vvhich being dayly purſued to death or bannishement, vvee lqaſe the povver and meane, to shevve to you that moſte humble ſeruice, vvhiche of duetie vvee ovve. May it therefore pleaſe youre Maieſtie, in ſteede of fyre and ſvveard, heretofore vſed, to examin our Confeſſion by the vvord of God, and to graunt vs ſufferance and ſafetie in the meane vvhile. And then vve hope that youre ſelf ſhall iudge of our innocencie, and vvel perceyue, that there is neither hereſie, nor rebellion in vs: but that vvee only tend to this ende, to liue in quietneſſe of conſcience, ſerue God as he hath commaunded, and to obey your maieſtie, in all humble obedience and ſeruice. And bicauſe the preaching of the vvorde of God is neceſſary to put vs in remembrance, as vvell of our duetie tovvardes hym, as tovvardes you: vve moſte humbly beſeech your maieſtie, that vve may ſometymes gather togither, to be exhorted to the feare of God by his vvoorde, and confirmed by the ad-

mini-

miniſtration of the Sacramentes, vvhiche our ſauiour Chriſte hath appoynted to his Churche. And if it vvoulde pleaſe you to graunte vs ſome open place, vvhere all the vvorlde myght ſee our aſſemblies, that only ſight ſhoulde diſcharge vs of thoſe heynous crimes, that heretofore our ſayde aſſemblies haue bene charged vvithall. For there is nought to be ſeene, but modeſtie and chaſtitie, nought to be herd, but praiſe to GOD, exhortation to his ſeruice, and prayer for the conſeruation of your maieſtie and kingdom. And if it pleſe not your grace, to shevve vs this fauour, yet may it pleaſe you at the leaſt, to graunt, that vve may particularly vſe that quiet order, vvhiche is eſtabliſhed. Moſte humbly beſeechyng youre maieſtie, in reading this preſente ſupplication, to conſider, that it is the cryes and groanes of an infinite number of your poore ſubiects, vvhiche craue ſuche mercie at youre handes, that it may quenche the fyre that youre cruell Iudges haue kindeled in youre Realme. And ſo, that humbly ſeruyng youre maieſtie, vvee maye lavvfully ſerue hym that hath exalted your highneſſe to this dignitie & ſtate.

And if ye refuse to heare vs, yet may plese you to here the voyce of the sonne of god, who giuing you powver ouer our bodies, goods and liues, required of you, that the powver and gouernment ouer our soules & consciences vvhiche be so derely boughte, by the price of his heart blond) should be reserued to hym onely. The same God vve beseche to guide you vvith his holy spirit: and vvith your yeres to encrese your might and powver, to giue you victorie ouer all your enimies, and establish for euer, in all equitie and iustice, the throne of your maiestie: Before vvhom it may please him to graunt vs to finde suche fauour, that vvee may obteyn some frute of our present supplication: That so chaunging our griefs and afflictions into quietnesse and libertie, vve may also chaunge our sighes and teares, into perpetuall thanking God for youre maiestie, for graunting a thing so agreable to him, so vvorthie of your goodnesse and iustice, and so necessarie for the conservation of your moste humble and obedient subiectes and seruauntes.

A con-

A Confession of Faithe,

made by common agreement of such Frenchemen, as desire to lyue according vnto the puritie of the Gospell of our Lorde Jesus Christ.

The first Article.

WE beleeue and confesse, that there is one onely God, which is one only and simple substance, a spirituall, b euerlasting, c inuisible, d vnchangeable, e infinite, incomprehensible, vnspeakable, f that can do all things, g who is wholly wyse, h wholly good, i wholly iust, and wholly mercyfull.

This God declareth himselfe to men so to be, k and first by his workes, as well in creating, conseruing as guyding of the same. l But secondly and more playnely by his worde: whiche in the beginning was m reuealed by Oracle, and afterwardes n written in bookes, which we call holy scripture.

a Deu. 4. 35 &. 39. 1. Cor. 8. 4. &. 6.
b Gen. 1. 3. Iohn. 4. 24 2. Cor. 3. 17
c Exo. 3. 15 16. &. 18
d Ro. 1. 20
1 Tim. 1. 17
e Mala. 3. 6
f Ro. 11. 33 Act. 17. 24 &. 7. 48
g Iere. 10. 7 &. 10 Luke. 1. 37.
h Ro. 16. 27
i Mat. 19. 17
k Iere. 12. 1
l Exo. 34. 6 &. 7, Rom. 1. 19.
m Heb. 1. 1
o Gen. 15. 1
p Exo. 24. 3. &. 4.
q Ro. 1. 12

All this holy scripture is compryſed in the Canonical bookes of the old and new Teſtament, whereof the names hereafter folowe. Firſt, the fiue bookes of Moyſes: that is to ſay, Geneſis, Exodus, Leuiticus, Numbres & Deuteronomie. Further Joſue, the Judges, Ruth, the firſt & ſeconde bookes of Samuel, the firſt and ſeconde bookes of the Kynges: the firſt and ſeconde bookes of the Chronicles, otherwiſe called Paralipomenon, and the firſt booke of Eſdras: Alſo Nehemias, the bookes of Heſter, Job, Pſalmes of Dauid, Prouerbes of Salomon, the booke of Eccleſiaſtes, otherwiſe called the Preacher: The Canticles of Salomon. Likewiſe the bookes of Eſay, Hieremie, the Lamentations of Jeremie, Ezechiell, Daniell, Oſe, Joel, Amos, Abdias, Jonas, Miche, Nahum, Abacuck, Sophonie, Agge, Zacharie, Malachie. Alſo the holy goſpell of S. Mathew, ſaint Marke. S. Luke, and S. John: Furthermore the ſeconde booke of ſaint Luke, otherwyſe called the Actes of the Apoſtles: and one Epiſtle of ſaint Paule to the Romans,

two to the Corinthians, one to the Galathians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothe, one to Tite, and one to Philemon: Also the Epistle to the Hebrues, the Epistle of sainct James, the first and second Epistles of sainct Peter, the first second and thirde Epistles of sainct John: The Epistle of sainct Jude: and the Apocalipse or reuelation of sainct John.

4.

We know these bokes to be canonical, and a most certain rule [a] of our fayth: not so much bicause of the cõmon agræment and cõsent of the Church, as through the witnesse, & inward persuasion of the holy spirit, which causeth vs to discerne them from the Ecclesiastical bokes. On which (although they be profitable) we may not grounde any article of faith.

a Psalm. 19. 8. & 9. Psal. 12. 7.

5.

We beléeue [a] that the word conteined in these bokes, proceeded from God, [b] of whome it taketh authoritie, and not of men; and (forasmuch as it is the rule of

a 2. Tim. 3. 15. and. 16. 2. Pet. 1.
b John 5. 31. and. 34. and. 36.

all truthe, containyng all things necessary to the seruice of God, and oure saluation) that it is not lawful for any man, no not for angelles, to adde, diminisshe, or chaunge any thyng therein. Whereby it followeth, that neither antiquitie, custome, multitude, mannes wysedome, iudgement, statute, proclamation, decree, counsayle, vision, or miracle, can be compared with the sayde holy scripture, but that contrarywise, all thyngs ought to be tried, ruled, and reformed by the same. And according therunto, we allowe the three Symboles or Credes: that is, the Apostles Crede, the Crede of Nice and Athanasius Crede, bycause they be agreable to the worde of God.

Act. 20. 27
d Deut. 12. 32 & 34
2 Gal. 1. 8.
Apo. 22. 18. and. 19.
e Mat. 15. 9.
Acts. 5. 28 & 29.
f 1. Cor. 11. 1. 2. & 23.

6.

This holy scripture teacheth vs, that in this only and simple substance diuine, whiche we haue confessed, there are three persons: The Father, the Son, and the holy ghost: the Father the first cause, beginning & original of al things: the son his worde and euerlastyng wysedome: The holy ghoste, his vertue, power, and efficacie. The Sonne from euerlastyng

a Deu. 4. 12. Mat. 28. 19. 1. Iohn. 5. 7
b Iohn. 1. 1. & 17. 5. Act. 17. 25. Rom. 1. 1.

begot-

begotten of the father. The holye ghoste proceeding from both: The three persons not confused, but distinct: and neuertheleſſe not deuided, but of one onely ſubſtaunce, eternitie, power, and equalitie. And therin we alſo allowe the determination of the auncient Councels: and deteſt all ſuche ſectes and hereſies, as haue bene reiected by the holy Doctours: as ſaint Hillarie, ſaint Athanaſius, ſaint Ambroſe, and ſaint Cirill.

7.

We beleue that God in three perſons, a Gene. 1. 2. Iohn. 1. 3. Iud. 6. Col. 1. 16. Hebr. 12. & 14. b 2. Pet 2. c Pſal. 103. 20. 21. d Iohn. 8. 44. e Heb. 1. 7. 8 together working by his vertue, wiſedome, and incomprehenſible, goodneſſe, hath created all things: not only heauen and earth, and ethe thing therein conteined: but alſo the inuiſible ſpirites: [b] of whiche, ſome are fallen headlonge into perdition, and [c] other ſome continue in obedience. [d] That the firſt being corrupt by malice are enemies to all goodneſſe, and conſequently to the whole Churche. The ſeconde being perfourmed by the grace of God [e] are miniſters to glorifie the name of God, and ſerue to the ſafetie of his choſen.

8.

We beleeue that not onely he hath created all things, but that he gouerneth and conducteth, [b] disposeth and ordeineth according to his will, al things that come to passe in the world. [c] Not that he is the author of euill, or that any faulte maye be imputed to him, [d] seeing his will is the soueraigne and infallible rule of all righteousnesse and equitie. [e] But he hath suche wonderfull meanes to vse the seruice of diuels and wicked men, that he can conuert to good the euill which they doe, and wherein they are culpable. And [f] so confessing nothing to be done without the prouidence of God, we reuerence with al humilitie those secrets that are hidde from vs, without further searching for that whiche is aboue our reach. And rather applye to our vse that which is declared vnto vs in the holye Scripture, to be the better in quiet and safetie: [g] bicause that God to whom al things are subiect, so watcheth ouer vs with a Fatherly care, that one heare can not fal from our heads without his will. [h] And in the meane while so bridleth the diuell and

c Psal. 104
Prouer 16.4
Mat 10.29.
Rom. 9. 11.
Acts. 17.24
& 26.24
c 1. Iohn. 2
16.
Ose. 13.9
1 Iohn. 3. 8
d Psa 5.5. &
119
Iob. 1.22
e Act. 2.23
24.27
f Rom 9 19
& 20.& 11.
23.
gmat 10.30
Luke. 21. 18
h Iob. 1. 1.
Gene. 3. 15

and all our ennemies, that they can not harme vs without his leaue.

9

We beleeue that man a being at the beginning created cleane, perfit, and like to the Image of God, is through his owne proper fault fallen from the grace which he receyued: b and is so estraunged from God (who is the fountayne of righteousnesse and all goodnesse) that his nature is wholly corrupt, and being blinded in spirite, and corrupt in heart, hath lost all perfitenesse) without hauing any residue thereof. c And though he be yet able to discerne good from euill, d we saye that that lighte is tourned into darkenesse, when he goeth about to know God: For that by al his reason and vnderstanding, he is not able to reache any thing nere therevnto. e And although he haue a wil, that moueth him to do this or that, yet that it is so thrall to sinne, that he hath no libertie to doe well, but suche as God giueth him.

a Ge. 1.26 Eccle 7.30 Rom 5.12 Eph 2.2.&3
b Gene. 6.5 and. 8.21
c Rom. 1.21 and. 2.18 19.20
d 1. Cor. 2. 14.
e Iohn 1.4 5.& 8.36 Rom. 8.6.7

10

We beleeue a that all the offspring of Adam is infected with suche contagion, which

a Gen 8.21 Rom 5.12 Iob. 14.4

whiche is the original sinne and natural vice, and not onely an imitation, as the Pelagians go about to proue, whom we detest with their errours. And thinke it not needefull to enquire how sinne commeth from one man to an other, seeing it sufficeth that that which God gaue him, was not to him alone, but to all his posteritie: And so that in the person of him we are spoyled of all goodnesse, and ouerwhelmed in all pouertie and malediction.

II.

We beleeue also that this vice is very sinne, [a] whiche is sufficient to condemne all mankinde, yea euen new borne children, and is so reputed before God: [b] And after Baptisme it remayneth sinne, as concerning the faulte; though the condemnation be taken away from the children of God, who of his free goodnesse, imputeth it not to them. Further, [c] that it is a peruersitie, bringing forth continually the fruites of malice and rebellion: so, [d] as the holiest (though they resist) are not vnspotted of infirmities and faults, while they liue in this world.

a Psal. 51. 7. Ro. 3. 9 10. 11. 12. 13. & 5. 12.
b Rom. 7.
c Rom. 7. 5.
d Rom. 7. 18. 19. 2. Cor. 12. 7

12.

We believe that from this corruption and generall condemnation, in whiche all men are plunged, a God draweth out those whom in his euerlasting and vnchaungeable counsell he hath chosen, through his only goodnesse and mercie, in our Lorde Jesus Christ, without consideration of their workes: leaving the rest in the selfe same corruption and condemnation, to shewe his iustice in them, as he causeth the riches of his mercie to shine in the first. For the one are no better than the other, til God hath discerned them, according to his vnchangeable counsayle, whiche he hath determined in Jesus Christ, before the creation of the worlde: Neither is any able of his own proper vertue, to obteine this goodnesse, c seeing that naturally we can not haue so muche as one good motion, affection or thought, till God preuent vs and dispose vs there vnto.

a Exod. 9. 16. Rom. 9. 22.

b Rom. 3. 4. & 9. 23. 2. Ti. 2. 20. Tite. 3. 5. 7. Ephe. 1. 4. 2. Tim. 1. 9.

c Ser. 10. 23. Ephe. 1. 19.

13.

We believe that in the same Jesus Chryste, all that is requisite to our saluation, hath been offered & communicate

vnto

a 1 Cor. 1. 30. Ephe 1. 6. 7 Col 1. 13. 14 Tite. 2. 14

vnto vs: [a] who being giuen to vs for our saluation, became to vs immediatly, wisdome, rightuousnesse, sanctification, and redemption: so that declining from him, we forsake the mercies of the Father, which ought to be our onely refuge.

14

We beléeue that Iesus Chryst, beeing the wisedome of God, [a] and his eternall sonne, hath taken our flesh on him, to the ende that beeing God and man in one person, [b] yea man like to vs, of body and soule, subiect to passions, fauing that he is cleane from all spotte. [c] And as concerning his manhood, that he was the true seede of Abraham and Dauid, [d] though he were conceyued by the secrete power of the holy ghoste: Wherein we detest all those heresies, that of olde time troubled the Churches: and namely also the Deuillishe imaginations of Seruet, who attributeth to our Sauioure Chryste a phantasticall Godhead, in that he tearmeth it to be the idea and patron of all things: and nameth him the personal or figuratiue sonne of God, and finally forgeth him a bodye of three vncreate Elements,

a John 1. 14 Phil 2. 5. b Heb 1. 17 2 Cor 5. 21 c Act 13. 13 Rom 1. 2. & 8. 3. & 9. 5 2 Cor 5. 21 Phil. 2. 7. Hebr. 2. 14 15. & 5. 2 d Mat. 1. 18 Luk. 1. 35

ments, and so mingleth and destroyeth both the natures.

15

We beléeue: that in one onely person (that is Jesus Christ) the two natures are truly and vndiuidedly conioyned and knitte: and eche nature neuerthelesse remayning in his distinct propertie: So that as in this coniunction, the diuine nature retayning his propertie remayneth vncreate, infinite, and filling all things, so the humayne nature remayneth finite, hauing forme, measure and propertie: yea, and though Jesus Christe in rising agayne haue made his bodye immortall, yet to be he not away the trueth of his nature. And thus we so consider of his Godhead, that we spoyle him not of his manhood.

a Math. 1 Luke. 1 Iohn. 1. 14 1. Mim. 2. 5 and. 3. 16 Heb. 5. 8

b Luke. 24 38. 39. Rom. 1. 4 Phil. 2

16

We beléeue that God, in sending his sonne, minded to shewe his loue and inestimable godnesse towards vs, in deliuering him to death, and raysing him agayne to fulfill all iustice, and to obteyne vs euerlasting life.

a Iohn. 3. 16 & 15. 13.

17.

a 2.Cor.5. 19. Hebr.5.7.8 9.&.9. b 1.Pet.2 24.25. c Heb.9.14 Ephe.5.26. 1.Pet.1.18. 19.

We beleeue, a that by the onely sacrifice that our Lorde Jesus offered on the crosse we are reconciled with God, b to be holden and reputed iust before him: for that we can not please him, or be partakers of his adoption, but in that he forgiueth and purieth our faultes. c So we protest, that Jesus Christ is our whole and perfect washing, that in his death we haue full satisfaction to discharge vs of those faultes and iniquities wherein we offend, and that we are deliuered by none other meane.

a Psal.32.1. Iohn.17.23. Rom.4.7.8 &.8.a.b.c. 2.Cor.5.19 b 1.Tim.2.5 1.Ioh.2.1.2 Rom.5.19. Acts.4.12.

We beleeue that all our iustice is grounded in the forgiuenesse of our sins, which is also our onely felicitie, as Dauid saith: b Wherfore we reiect all other meanes of iustification before God: and without presuming on anye vertues or deseruinges, we simply holde on the obedience of Jesus Christ, which sanctifieth vs inasmuche as well to couer all our faultes, as to finde fauour before God. And in effect we beleeue that straying neuer so little from this ground, we can find elswhere

no

no reste, but are continually moued with vnquietnesse: for that we are neuer in quiet with God, till we be fully resolued to be beloued in Jesus Christ, seeing we be worthy to be hated of our selues.

19.

We beleeue [a] that by this meane, we haue libertie and priuiledge, to call vpon God, with full assurance that he will shew him selfe to be our father: for we could haue none accesse to the father, if we were not directed by this mediatour. And to be exalted in his name, it behoueth vs to holde our liues of him, as of our head.

[a] 2. Ro. 5. 2. & 8. 15. Gala. 4. 4, 5, 6, 7. Ephe. 2. 13, 14, 15.

20.

We beleeue [a] that we are made partakers of this righteousnesse, by faythe onely, as it is sayde, that he suffered to obteine our saluation, that whosoeuer beleeueth in him should not perish. [b] And that this is done, for that the promises of life, whiche are giuen to vs in him, are made fit for our vse: and we feele the effecte thereof, when we accept them, not doubting that being assured by ỹ mouth of God, we shall not be frustrate therof.

[a] Rom. 1. d. Gala. 2. d. Iohn. 3. 15. [b] Math. 17. Iohn. 3. 16. & 17. 10, 20, 21.

[c] So that righteousnesse whiche we obteyne by faith, dependeth on the free promises, by which God declareth and testifieth that he loueth vs.

[c] Rom 1.17 & 3.24 25 28.30. & 4 a.b c Gala. 2.d

21

We beleeue [a] that we are illumined in the fayth, by the secrete grace of the holy ghost, so that it is a free and particular gifte which God bestoweth vpon suche as seemeth to hym good: in suche wise as the faithfull haue not wherin to glorie, being doubly beholden, in that they wer preferred before other. [b] Yea, and that faith is not onely giuen to the chosen, to bring them into the right waye, for one onely time, but causeth them to continue therein to the ende: [c] For as God muste worke the beginning, so muste he also worke the ende.

[a] Eph 2.8 1 Thes. 2.5 1 Cor 2 12 2 Pet 1.3 4 & 1.c

[b] 1. Cor. 1. 8. 9.

[c] Phil 2. 13 & 1.6

22

We beleeue [a] that through this fayth we are regenerate into newnesse of lyfe, being naturally thrall to sinne. And that we receyue through fayth the grace to liue holilye, and in the feare of God, in receyuing the promise, which is giuen vs by the Gospel: that is, that God wil giue

[a] Ro. 6. a.b & 7 a.b Col 2.13 & 3.10 1 Peter 1. 3

vs

vs his holy spirite. [b] So faithe doeth not onely not cole the desire to line well and holily, but rather engendreth and prouoketh the same in vs, necessarily bringing forthe good workes. [c] Furthermore although God to fulfill our saluation, regenerateth vs, in framing vs to do well, [d] neuertheleſſe we confeſſe that the good workes whiche we doe through the guyding of the holy spirite, are not ſufficient to iuſtifie vs, or deſerue that GOD ſhall accepte vs for his children: for we ſhould be alwayes wauering in doubt and vncertaintie, if our conſciences were not ſtayed on that ſatisfaction, wherwith Jeſus Chryſt hath cleared vs.

b Iames. 2
Gala 5. 6
1 Iohn 2. 3
4. & 5 28
c Deut 30
Iohn. 3. 5
d Luc 17. 10
Pſal 16. 2
Rom 3. c. d
Tite. 3. 5
Rom 4. 3
4. 5

23

[a] We beléeue that all the figures of the law toke ende at the comming of Jeſus Chryſt. But though the Ceremonies are no longer in vſe, neuertheleſſe the ſubſtance and truth remaineth with vs, in the perſon of him in whom conſiſteth all fulneſſe. [b] And further, that we muſt vſe the helpe of the law and prophets, aſwel to the framing of our lines, as to cõfirme vs in the promiſes of the Goſpell.

a Ro 10. 4
Gal 3. & 4
Col 2. 17

b 2. Ti 3. 16
2 Pet. 1. 19
and 3. 2

a 1 Tim. 2. 5 Act 4 12. 1. Ioh. 2. 1. 2

b Ioh. 16. 23 24.

c Mat. 6. 9 Luke. 11. 2

d Act 10. 25 26. & 14. 14 Apoc. 19

e Mat 15. 11 Acts. 10. 14 Rom 14. 2 b. c. Gal. 4. 9. 10 Co 2. 18. 19 23 1 Tim. 4. 2 3. 4. 5

We beleeue, sith Iesus Christ is giuen to be our onely aduocate, [a] and that he commaundeth vs to haue familiar recourse in his name to his father, [b] yea that it is not lawfull for vs to pray, but according to the forme, that God hath appoynted vs by his worde, [c] that all that whiche men haue imagined touching intercession of dead Saincts is but abuse and deceipte of Sathan, to tourne men from the fourme of true prayer. [d] We despise also all other meanes, wherewith men presume to be able to raunsome them selues to Godwarde, as derogating the sacrifice of the death and passion of Iesus Christ. To be shorte, we esteeme Purgatorie for an illusion forged in the same forge, that Ponkish vowes, pilgrimages, forbidding of mariages and vse of meates, the ceremonious obseruation of days, auricular confession, pardons, with all other such like, were: whereby men thinke to deserue grace and saluation: [e] Which things we despise, not onely for the false opinion of desert, that is had in them, but also bicause they are mans inuen-

uentions, and yoke mens consciences.

25.

And because we enioy not Iesus Christ but by the Gospell, b we beleeue that the order of the Churche, whiche is established by his authoritie ought to be holye and inuiolable, and therefore that the Church can not stand without pastours, whose charge is to teache, c and ought to be honored and reuerently heard, if they be duely called, and faythfully exercise their office. Not that God is bounde to their helpes or base meanes, but that it pleaseth him to bridle vs therewith. Wherin we despise all such phantastical persons as go about as much (as in them lieth) to deface the ministerie and preaching of the worde and Sacraments.

a Rom 1. 16 17 & 10.6
b Mat 18 20. Ep 1. 22, 23
c Math 10 Iohn 13. 20 Rom. 10. 6

26.

We beleeue then, a that none ought to withdrawe him selfe aparte, and be contented alone, but that altogether ought to keepe and mainteine the vnitie of the Churche, submitting them selues to the common instruction and to the yoke of Iesus Christ, and that in what place soeuer God hath established a true order of

a Psal 5 8 & 22 23. & 42. 5 Eph 4. 12 Heb. 2. 12

his Church: b yea though the Magistrats and their ordinances be contrarie thereunto: and that all they that submitte not themselues thervnto, but separate themselues from it, do contrarie to the ordinaunce of God.

b Acts 4.19 20.
Heb. 10. 25

27

Neuertheless we beleue that it behoueth carefully & wisely to discerne, which is the true church, for that this title hath bẽ to to much abused. b We say therefore, according to the worde of God, that it is the company of the faithfull, whiche agrée together to folowe the same worde, and the pure religion dependeth theron: and whiche profite therein all the dayes of their life, encreasing and confirming them selues in the feare of God, according as they néede to aduaunce them selues, and to marche dayly forwards: c and when they haue done their vttermoste, that it behoueth them cõtinually to haue recourse to the remission of their sinnes. d And neuertheless we deny not but that among the faythful, there are Hypocrites and reprobate, whose malice is not able to deface the title of the Churche.

a Iere. 7. 4 b 11. 12 Math. 3. 12 & 7. 22. & 24. 5
b Eph. 2 20. & 4. 11. 12
1 Tim 3. 5
Deut 31. 12
c Rom. 3. c.
d Mat 13. d
2 Tim 2. 18 19. 20

28

Upon this beliefe we protestе, that where the worde of God is not receiued, nor any professe to submitte themselues therunto, where the sacramentes are not ministred, to speake playnly, we can not iudge any Churche to be there. And therfore we condemne the Popishe assemblies, seeing the pure truthe of God is banished thence, in whiche the Sacramentes are corrupt, counterfeace, falsified, or wholly defaced, and wherein all superstition and Idolatrie beareth sway. [b] We holde then, that all they that haue to do therein, or communicate after that sorte, separate and cutte off themselues from the body of Iesus Christ. Neuertheless, bicause there remayneth a certayne small trace of the Churche in Poperie, and namely that the substaunce of Baptisme remayneth therin, [c] for that the efficacie of Baptism, dependeth not on the minister, we confesse those that are baptised, to nede no seconde baptisme: and yet by reason of the corruption thereof, that men can not present their children thereto without pollution.

a Math 10 14. and 15 Iohn 10. c 1 Cor. 3. b. c

b 2 Cor. 6 14 15. 16 1 Cor 6. 15.

c Mar. 3 11 & 28 19 Mar. 1. 8. Act. 1. 5. and 11. 15. 16. 17. & 19. 4 5. 6.

a Act. 6.3.4.5 Eph 4.b.c 1 Tim 3 Tit 1 b Matth 18.17

As concerning the true Churche, we beleeue that it ought to be gouerned according to the policie that our sauiour Iesus Christ hath established: that is, that there be Pastours, superintendents, and Deacons, to the ende that the puritie of the doctrine maye haue his course, that vyces maye be corrected and repressed, and that the poore and afflicted maye be succoured in their necessities: and that the assemblies may be made in the name of God, wherein both greate and small may be edified.

30

a Matth. 23 26 27 & 28 2.3.4 1 Cor 3. a,b c.d Eph 1. 22 Co 1. 18. 19

We beleeue, a that all true Pastours, in what place soeuer they be, haue equal power and authoritie vnder one onely head, the onely soueraygne and onely vniuersall bysshop Iesus Christ: and for this cause, that no Church ought to pretende any rule or Lordshipp ouer other.

31

a Matth. 28 20. 19 Mar. 15. 16 Iohn. 15. 16.

We beleeue a that none ought of his owne authoritie to thrust him selfe into the gouernement of the Church, but that it ought to be done by election, for that it

is

is possible, and god perm itteth it. Which exception we adde expresly hereunto, bicause it behoued at somtimes and namely in our tyme, (in which the church was interrupt for a season) that God shoulde rayse vp men by extraordinary meanes, to reare vp his church a new, which was ouerthrowne & desolate. This notwithstanding we beleue, ẏ wee must always conform our selues to this rule, [b] that al pastours, superintendents and deacons, haue testimonie of calling to their office.

32 Wee also beleeue, [a] that it is good and profitable, that they which are chosen Superintendentes, should bethynke them, what meane they were best to vse for the gouernement of the whole body? [b] and neuerthelesse that they swarue not one iote from that, which our sauior Jesus Christ hathe ordeyned, which hindereth not, but that they may haue certeyn particular ordinaunces in eche place, as the commoditie therof shall require.

33 Yet for all that, [a] wee exclude all mans inuentions, and all lawes, whiche are brought in vnder colour of Gods seruice, wherby they go about to bynd mens

Act. 1. 21. & 6. 2. b
Rom. 10. 15
Ti. 1. 5. 6. 7

b Gal. 1. 15
1. Tim. 3. 7. 8. 9. 10. 15
a Acts. 13. 2 6. 7. 25. 28
Ro. 12. 6. 7. 8.
1. Co. 14. f. g
2. Cor. 12. 7. 8.
b 1. Pet. 5. a
1. Cor. 14. 40.

a Rom 16. 17. 18
1. Cor. 3. 11.
Col. 2. 6. 7, 8
Gala. 5. 1.

consciences: but only allowe that which breedeth and maintaineth concorde, and keepeth eche person from the first to the
Mat. 18. 17. last in obedience. Wherin we muste followe that, whiche our saviour Christ declareth concernyng excommunication:
2. Cor. 5. 6. 2. Tim. 4. 20 which we allow and confesse to be necessarie with all thinges therto belonging.

34 We beleue that the sacraments ar added to the worde, for further confirmation therof: to be as it were pledges and earnest to vs of the grace of God, and so by this meane, to helpe and comfort our faith, by reason of the grossenesse and infirmitie, whiche is in vs: And that they are so outwarde signes, that God worketh therough them, in the power of his spirite, to the end that nothyng be signified to vs in vain. Neuertheless we hold that all their substance and veritie is in Iesus Christe: and being separated from him, thei ar nothing but shadow & smoke.

35 We confesse only two to be common to the whole church: of whiche the
2 Rom. 6. 3. Tit. 3. 5. 9. Act. 22. 16. first (which is Baptisme,) is giuen to vs for witnesse of our adoptiō, for that therby we are grafted into the body of Iesus Christe,

Christ, to the ende to be washed and clensed throughe his bloud, and after renued in holinesse of life throughe his holy spirite.

b We also hold, that although we be baptised but once, that the profit, whiche there is signified vnto vs, extendeth to life and death, to the ende that we maye haue an euerlasting marke, that Jesus Christe wyll alwayes remayne oure ryghteousnesse and sanctification. And althoughe it be a Sacrament of faythe and repentaunce, neuertheleſſe, bicause God receiueth into his churche, the children with their fathers, we say, that by the authoritie of Jesus Christ, yong children begotten of faythful parents, ought to be baptised.

b Math. 3. 11.12. Mar. 16.15. Ro.6.a.b.c d.22.23.

c Math.19. 14. 1.Cor.7.14.

36 We a confesse that the holy supper (which is the seconde Sacrament) wytnesseth vnto vs ỹ vnitie, which we haue with Jesus Christe, inasmuch as he dyd not only once die, and rise agayne for vs, b but also truely feedeth and nourisheth vs, with his flesshe and bloude, that we might be one with him, and his life common to vs. c And though he be in heuen, til he come to iudge the worlde, d yet we beleeue

a 1.Cor.10. 16.17. 11. 24.

b Iohn.6. 56.57.&c 17.21.22

c Mar.16.19

Acts.3.21. 1.Cor.10 16. Iohn. 9. beleeue that by the secrete and incomprehensible power of his Spirite, he nourisheth and quickneth vs with the substāce of his body and bloud.

We hold that this is done spiritually: not putting in the place of effecte and veritie, imagination nor thought. But for as much as the highnesse of this misteris surmounteth the measure of our vnderstanding, and all order of nature: to be short, bicause it is heauenly, it can not be apprehended but by fayth.

37 We beleeue, as is sayde, that as well in the Supper, as in baptisme, God gyueth vs in deede and in effect that whiche is figured therby. And therefore we ioyne with the signes, the true possession and enioying of that which is there presented vnto vs. So that all they whiche bryng to the holy table of Christe a pure fayth, (as a vessell) receyue truely that whiche the signes testifie: That is, that the body and bloud of Iesus Christ serue no lesse for meate and drink to the soule, than the bread and wine do to the body.

1.Cor.11 Iohn.6. 1.Pe.6.3.4.

38 Also we holde, that thoughe the water be a transitorie elemēt, yet it truly te-

ly testifieth vnto vs the inward washing of our soules in the blud of Jesus Christ, through the working of his spirite: and that the bread and wyne being giuen vs in the Supper, is very spirituall fode to vs, [b] for that they manifestly declare vnto vs, that the flesh of Jesus Christ is our meate and his bloud our drinke: we despise all fantasticall heades and Sacramentaries, whiche will not receiue such signes and markes, seeing that our Lord Jesus Christ pronounceth. [c] This is my body, this cup is my bloud.

b Iohn. 6. 1. Cor. 11.

c Mat. 26. 1. Cor. 11.

39 We beleeue that God willeth the world to be gouerned by lawes and policie, to the end to bridle and kepe vnder the disordinate appetites of the people. And like as he hath established kingdomes, common weales, and all other sorts of powers, be they by inheritaunce or otherwise, with all things belongyng to the state of iustice, and will be acknowleged author thereof: for this cause hath he put the sweard in the magistrats hand not onely to punishe vice committed against the second table, but also against the first. [b] And therefore it behoueth vs for

a Exo. 18. Mat. 17. 25. Rom. 13.

b 2. Pet. 2. 13. 14.

b 1. Pet. 13. 14. 2. Tim. 2. 2.

for his sake, not only to suffer superiours to rule, but also to honor & esteeme them with all reverence, holding them for his lieftenants and officers, whiche he hath appointed to exercise a lawful and holy charge.

a Mat. 17. 24.

40 We hold then, a that we muste obey their lawes and statutes: pay tributes, impostes, and other dueties, and willingly to beare the yoke of subiection, although they were infidels: b so that the souerayn empire of God be kept whole. And therfore we detest those that wold reiect superiorytie, make all things common, and ouerthrow all order & iustice.

FINIS.

This confession of faithe, was publiquely presented ageyne to the Kings Maiestie, Charles the. ix. of that name at Poissy, the yeare. 1561. the. ix. of Septemb.

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Imprinted at London
by Henry Bynneman, for
Lucas Harison.

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